THE PACIFIC

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If the Lord Should Come.

IF the Lord should come in the morning
As I went about my work,
The little things and the quiet things
That a servant cannot shirk,
Though nobody ever sees them,
And only the dear Lord cares
That they always are done in the light of the sun,
Would He take me unawares?

If my Lord should come at noonday,
The time of the dust and heat,
When the glare is white and the air is still,
And the hoof-beats sound in the street;
If my dear Lord came at noonday,
And smiled in my tired eyes,
Would it not be sweet His look to meet?
Would He take me by surprise?

If my Lord came hither at evening,
In the fragrant dew and dusk,
When the world drops off its mantle
Of daylight like a husk,
And flowers in wonderful beauty,
And we fold our hands and rest.
Would His touch of my hand, His low command,
Bring me unhoped-for zest?

Why do I ask and question?
He is ever coming to me,
Morning and noon and evening,
If I have but eyes to see.
And the daily load grows lighter,
The daily cares grow sweet,
For the Master is near, the Master is here,
I have only to sit at His feet.

—*Margaret E. Sangster.*

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When Jacob made his bed in Bethel, with a stone for a pillow, he found, on awaking, that the Lord was in that place. He seemed surprised at this; but he need not have been surprised. The Lord is in any place where we lie down, or where we rise up. This is a truth for us to have in mind, sleeping or waking. If we are doing right, it ought to give us comfort. If we are doing wrong, it ought to be a warning to us. The Lord is in every place, beholding the evil and the good.

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THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, January 16, 1902.

To Peace and Light.

Do like a child, and lean and rest
Upon thy Father's arm;
Pour all thy troubles on his breast,
And thou shalt know no harm;
Then shalt thou by his hands be brought
By ways which now thou knowest not,
Up through a well-fought fight,
To heavenly peace and light..

—Paul Gerhardt.

"Is It I?"

In the month of October, 1901, a member of a Congregational church in the vicinity of San Francisco went to a town of several thousand population, not more than five hundred miles distant, to take up her residence there. A few days ago she wrote to the pastor of the church of which she is yet a member, stating that she had been attending the Congregational church in the place in which she has been residing since October, but had not yet become acquainted with either the pastor or any member. The church has not less than a hundred members, and is one of considerable influence in the flourishing town in which it is situated. Such a thing as this ought not to be. It may be that the lady herself is somewhat at fault. Perhaps she has not given either the pastor or the lay members of the church any opportunity to speak to her. Some people, when they go to church in a place in which they are strangers, take always a back seat, and at the close of the service shoot out of the door almost like an arrow from a bow. They make it exceedingly difficult for a church to give them any attention. Such people, however, are not numerous. But there are many who shrink from any advances in forming acquaintances, even at church and in church circles, and it is the duty of the church in every community to go more than halfway with every newcomer, because of this feeling on the part of not a few persons. We cannot conceive of a church doing its duty and allowing any one, even the most timid, to attend its services Sunday after Sunday for a period of ten weeks or three months without becoming acquainted with some of its members and with its pastor. There is something wrong either with the pastor of such a church or with its members, or with both. Such a lack of acquaintance ought not to be, even though the person jumped and ran at the close of the service like a frightened deer at the approach of the hunter in the forest.

Perhaps, to the mind of some of our readers there comes the thought that all such lack of attention might have been avoided if this lady had gone to her new place of residence with her church letter in her pocket and had taken occasion at once to present it. Very true! This suggests an admirable method of procedure when members of churches are transferring their residences from one place to another. We wish it were more frequently adopted. But the experience of this lady raises the query whether people so doing might not find themselves now and then getting into the "fellowship" of some rather careless and cold-hearted church members—where fellowship existed only in name, the real, genuine article being lacking. It might be pleasanter and more advantageous in every way for even an ardent life-long Congregationalist to become under such circumstances a Presbyterian or a Methodist or a Baptist.

But where is the church? The Pacific has not stated. Nor will it locate it more definitely. But, should not every pastor ask, "Is it I?" If the facts are as stated, is it not on the part of that church and pastor a real betrayal of Christ? Judas betrayed the Master for a few shekels of silver. It is possible to betray him for ease and worldly enjoyment. Christ came to minister to mankind; he came to serve; his thoughts were of others and not of self. They who have his friendship must also serve.

Two Experiences.

In the experience of the Rev. Dr. R. F. Coyle in Denver, there is consolation for preachers of the gospel everywhere. While pastor of the First Presbyterian church of Oakland, Dr. Coyle had large Sunday evening congregations. But in Denver he has had to wrestle with the same Sunday-evening problem that has for some years greatly bothered not a few ministers in different parts of the country. And it seems that he has not been any more successful with it than have many others, some of whom have brooded over their failures and have been thought by some of their church people to be blamable. They themselves have been inclined to think so at times, and have wondered whether the ministry was really their right place of work. But here is found striking evidence that the filling of a church on Sunday evenings depends, not so much on the preacher as on the people; and that the location of a church edifice, as to

the people from whom the congregations must be drawn, has a great deal to do with it.

Dr. Coyle's experience in Denver, so greatly in contrast with his experience in Oakland, has led him to suggest that the Sunday-evening service be given up largely to the Christian Endeavor Society.

These experiences remind us of an experience another able and popular preacher had some years ago in an effort to build up one of the several weak churches in a city in which there was also a strong central church of the same denomination. After years of highly successful work in the strong church, his efforts having aided much in making it what it then was, he resigned and took up the work in one of the small churches. It was predicted by many that the little church would, in a few years, stand very nearly on an equality with the strong church. Preacher after preacher had failed to accomplish much in that field; generally, in the church and throughout the city and over the entire State, and far wider, the opinion was that they were not masters of the situation because of deficiencies in themselves, although no one could very definitely fix on any deficiencies. Some of these were young men whose failures in that field almost ruined their prospects for work and success elsewhere. But the man who had succeeded in the other field came finally. And it was good that he did come. The good did not result from his building up of the church, for he failed in that as greatly as any one before him had failed. But his coming showed that success was impossible there, and it dissolved the clouds that had been hovering over the faithful men who had failed there before him, but whose failures could not even be discounted by previous successes elsewhere.

Who was the man? some reader asks. The Pacific has not said. This country is a large one. But some of our readers know him. This is enough. The story is a true one; it is history. As well without a name as with it, the incident will bring cheer to many a despondding heart, and it may serve also to silence critics or disarm their criticism when some earnest, hard-working preacher of the gospel is working without headway.

Liquor and Accidents.

There are good reasons for the belief that liquor had something to do with the recent wreck of the steamship Walla Walla. The statement of the steamship company that liquor is not sold to its employes on board is of very little importance in deciding the matter. The statements by certain passengers that they saw uniformed persons under the influence of liquor the evening before the disaster, and of an employe that there was a convivial time among some of the men aboard, is of importance. If liquor is aboard the ship men who want it are very likely to get it, even though it may be contrary to the rules of the company to let them have it. But it is easy for a man who wishes a drink now and then on the trip to carry enough aboard to last him during the voyage, and any one so doing would be likely to carry a little more on New Year's day than on other occasions, so as to be a little merry with his companions.

But, no matter what may have been among the men on the Walla Walla on that fateful day, and no matter what the cause of the accident, it is evident that the time has come for steamship companies to have in their employ only such men as abstain from the use of intoxicants. There are railroads in this country which have ruled out of their service every man who drinks at all; and almost total abstinence is enforced on every leading railroad among engineers, firemen, conductors, train-dispatchers and switchmen. It had to be. This was not because railroad companies had any special hostility to the saloon or because the members of the corporations were abstainers themselves—very many of them being far from it—but because the accidents due to the drinking habits of their employes had become appalling in at least the financial responsibility and burden which they entailed.

Every year on the Pacific ocean ships and vessels are increasing. Recently there has been a rapid increase. There will be in the near future a much more rapid increase. For the safety of their passengers and for their own protection, financially, the steamship companies must follow closely in the footsteps of the railroad companies and rule out the drinking man. It ought to be the rule of the Pacific Coast Steamship Company not to have in any responsible position on its boats a man who uses intoxicating liquors. And it ought also to be a rule not to have any liquor aboard its vessels with which to tempt any employe to drink. It should be the same with every steamship company having vessels in these or in any waters. They will have to come to it in time; and they who come to it soon will have fewer bones strewing the ocean floors, the human owners of which will lay their deaths to their charge in God's great Judgment day.

A man would be about as safe entrusting his face and throat in a barber's chair to the razor in the hand of a man who sometimes had crazy spells and then a mania for cutting people's throats, as on a steamship or on a railroad on which the men in any responsible positions have the drinking habit. No matter how slight the indulgence is, it is likely to grow; and its growth will, of course, be concealed, if possible, because of the fear of dismissal; and sometimes it will shackle the man and lead him down to death, dragging with him many a helpless, unthinking victim.

The Pacific would say to the railroad companies and the steamship companies that have men in their employ in positions in which carelessness or negligence would endanger life that they cannot afford to give employment longer to any who are not total abstainers. The cry of thousands and thousands of your patrons goes up to you asking that you no longer thus endanger their lives when they travel with you.

Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill is the wheat, and the shower,
And the sun, and the Father's will.

—Maltbie D. Babcock.

The Work of the Journalist.

The Rev. J. A. Adams of Chicago announced recently his retirement from the editorial staff of the Advance. For several years Dr. Adams has written many of the Advance editorials, in addition to the articles signed "Grapho" and "J. A. A." This year he will write only "The Standpoint" articles and the Sunday-school notes. Speaking of the up-to-date newspaper, Dr. Adams says that it should be very much alive to what is transpiring in the world, and that that is where the work comes in. "To write editorials with any degree of intelligence on such a convulsion as that which startled the world in China last year means a rush for all the latest books on China, and for all the returned missionaries within reach. It gets a man up early in the morning and keeps him up late at night. And there is not much leisure for vacations." And he concludes his remarks by the statement that he has not taken a regular vacation for the last six or seven years.

A conversation now and then with persons unacquainted with the routine of journalists has led us to the conclusion that there is no profession in which the amount of hard work is so generally underestimated. It is due to the profession that this depreciation be corrected. "Claudius Clear," who is in reality Robertson Nicoll, a noted journalist of Great Britain, writing in the British Weekly of the characteristics of the born journalist, says that one great characteristic is a stupendous capacity for work. We quote him as follows: "I have no doubt at all that the successful journalist works harder than any other man except the successful physician. Sir Andrew Clark told me that he worked sixteen hours a day and liked it. The great doctors, and, indeed, medical men generally, resemble journalists in this, that their holidays are few and broken. A lawyer has holidays forced upon him, and he may enjoy them with the feeling that his work does not suffer. The same is true of the otherwise very much burdened profession of teachers. No interest suffers while they are resting, but the medical man, if he takes a holiday, is almost sure to find when he goes back that some things have gone wrong, and that some patients have left him. In the same way the journalist has few holidays—the journalist worth his salt. He may have little absences during the year, but in many of these he is obliged to work. A fortnight's holiday is the rule in many places, and a month's holiday is considered a good one. I know few men who have a clear month, by which I mean a month when they write absolutely nothing. Besides, the journalist, when he returns from his holiday, is apt to be confronted with an accumulation of letters and manuscripts, which means extra work for at least ten days. Very few journalists can afford to be absent for a long time on holiday. What they must do is to set their teeth, and go on in the hope of being able to retire before the power of enjoyment has left them."

Dr. Nicoll says further that the amount of work journalists do, if they earn anything that approaches a large income, is simply beyond belief; that any reasonable success in the profession means an enormous amount of reading, inasmuch as "the journalist who is not continually reading and refreshing his mind will soon become stale, flat and unprofitable."

The Pacific has a special object in these references to and quotations from the remarks of these two journalists. It is in the interests of this paper, which is quite generally believed by its readers to be indispensable in the Congregational church work on the Pacific Coast.

A little more than three years ago the present writer took charge of the paper, both as its editor and business manager. Previous experience in newspaper work in Indiana and eleven months previous work on The Pacific in 1897 and 1898 precluded all ignorance of the burden the editorial work and business management under one person would place upon him. But it was undertaken willingly, inasmuch as the influence for good that such a paper can exert was plainly discerned. There is today no disposition to complain. But it may not be out of place to state that not infrequently during this time certain things have occurred which have indicated that some of the friends of the paper have not realized the amount of work thus placed upon one man; and because of this failure to properly estimate the work, now and then some one has unconsciously added to the burden. Certainly, it would not have been if the circumstances under which the paper has been carried on had been known. We cannot think that any subscribers about San Francisco bay would have insisted on the sending of some one to their homes or places of business to collect their annual subscriptions if they had been aware of the fact that The Pacific cannot afford a collector, and that if any one goes out to collect it is the editor and manager, who, if he were to name here the different things done by him each week on the paper, would be seen at once to be doing an enormous amount of work. Under such circumstances, of course something must be slighted. Some apology for neglect in replying to letters, for annoying mistakes in the paper now and then, and for at least a dozen other things, has often seemed necessary.

Just now, however, we wish to ask again the most earnest co-operation of the pastors and the churches for the building up of the subscription list; and it does seem as though that assessment voted at the last meeting of the General Association of California ought to be sent in without laying upon the editor the necessity of writing a special letter to every church and urging it. It is important that a canvasser be put into the field. That assessment will enable us to do it. It is significant that the little home missionary church at Sunol was the first to respond to the action of the Association. The wife of the pastor handed $2 to the editor at the Association meeting, saying that they would take this from their tithe if they should not succeed in getting it from the church. We believe that this reminder will stir up those that have not acted yet to do so at once, and that in a few months it will be possible to inaugurate that important work among the churches. Something of this sort must be done. Every year more and more of the long-time friends of the paper are passing into the heavenly home,

and the younger people are not being educated to see the value of The Pacific to themselves and to the churches. It will not be possible many years longer for one person to edit the paper, manage the business and run a printing office for the purpose of making up a constantly increasing deficit on the paper. The time has come for a forward movement for the placing of the paper in more homes, so that this deficit may be stopped and a proper force of workers placed later in the editorial and business offices. We await the action of the churches on that Association assessment.

Chinese Exclusion.

The Rev. William Rader contributes to this issue of The Pacific an article entitled "Jee Gam and Chinese Exclusion," in which reference is made to The Pacific in such a way as may be misleading. He expresses surprise that The Pacific has not seen the danger in unrestricted Chinese immigration. Now, the facts are that The Pacific has seen the danger and has never said a word in favor of unrestricted Chinese immigration.

The Pacific is in favor of the very best thing for American labor. The question to be considered is simply this: Shall we as a nation treat China as we treat no other nation on the face of the earth, and by such treatment endanger the interests of American labor?

What are the Chinese asking of us? It is that we treat them as we treat other nations. Said Wu Ting Fang, the Chinese Minister, not long ago: "All China wants is the enjoyment of the same privileges accorded other nationalities." And he suggested an educational qualification for admission to this country, saying in that connection: "Ability to read intelligently the American Constitution. This would give the Chinese a chance along with the rest of the world, and yet effectually restrict their immigration. Such a law would be practically prohibitory, so far as all except the best educated Chinese are concerned, for the reason that the written language of the Chinese is so entirely different from the spoken tongue that few of the immigrants would be able to read with intelligence such a work as the American Constitution. Nevertheless, a law of that kind would be just in spirit and would not rouse resentment in the Chinese breast."

Mr. Rader says that neither Jee Gam nor the editor of The Pacific need have any fear as to our commerce with China. But, let him ponder that word "resentment" in the selection quoted from the Chinese Minister. Let him consider the many other like utterances from Chinese sources. Let him study the last report of the Bureau of Statistics, from which we quote as follows: "Imports into China from Great Britain in 1900 exceeded those of 1899 by more than five million Haikwan taels, those from Russia increased a million Haikwan taels, those from Turkey in Asia, Persia, Egypt, Algiers, etc., showed a considerable increase, and those of Continental Europe, a slight increase; while from the United States the imports fell from 22,288,745 Haikwan taels in 1899 to 16,724,493 in 1900. This was a reduction in imports from the United States of about 25 per cent, while the United Kingdom showed an increase of more than 10 per cent, Russia more than 25 per cent, the Asiatic countries above mentioned 40 per cent, and Continental Europe a slight increase."

Commenting on these figures some weeks ago the San Francisco Call said: "An examination of the details of the import trade of China during 1900 as compared with previous years makes the showing for us even worse than appears in the general statement."

That boasted increase of our commerce with China from $28,000,000 to $38,000,000, since exclusion became operative, is rather insignificant in the light of such figures as these, when the long period is considered.

We present also for consideration the following from Mr. Silas D. Webb, President of the China and Japanese Trading Company, who has been a resident of Shanghai for fifteen years. Mr. Webb said recently in New York: "The humiliating restrictions which the Chinese exclusion act has placed on the entry of Chinese merchants, travelers and students into this country seem likely to undo all the advantage which was gained through the friendly attitude of our government during the recent negotiations between the powers and China. But for the reopening of the Chinese markets and the resumption of the ordinary currents of trade beginning from this year we should have had a very serious state of things in the great cotton industry of the United States. Half the cotton mills of the South are absolutely dependent upon the Chinese consumer for their output of cloth, and in default of orders from China nothing could prevent a destructive competition between New England and the South for possession of the home market. It will not be long before our great iron and steel industries will have as well defined an interest in the Chinese markets as the cotton industry already possesses, and care should be taken not to prejudice our Chinese customers against us."

If Mr. Rader shall succeed in showing that our loss of trade in China is not due to unwise and humiliating restrictions, certainly he will not be rash enough to try to maintain, in the face of these and similar statistics, and with the belief on the part of the Chinese that they are being unjustly treated, that the future trade of China is within our grasp. Americans have no good reason as yet for strutting around with the claim in their mouths that as to trade we are owners of the whole earth.

The Pacific would regret, indeed, in the interests of American labor, the loss in large part of the prospective trade of China. Contemplating such loss President Arthur vetoed, on April the 4th, 1882, what he regarded as an objectionable Chinese exclusion act, saying then: "It needs no argument to show that the policy which we now propose to adopt must have a direct tendency to repel Oriental nations from us and to drive their trade and commerce into more friendly hands."

President Arthur said at that time that it might be that the great and paramount interest of protecting our labor from Asiatic competition might justify us in a per-

manent adoption of a policy of exclusion—even such a measure as he vetoed because of its objectionable features. The Pacific does not believe that the signs of the times indicate that such a time has arrived. Nevertheless there are persons urging the most severe measures against that people, endeavoring to get through Congress, almost without discussion, an exclusion act which will anger the Chinese yet more than any in the past. The Chinese were misled as to the application of the exclusion act that was passed in May, 1882, and every treaty stipulation that allows even such acts as we have passed was gained from them simply because they could not help themselves. And then, not satisfied with treating the Chinese as we treat no other nation under the sun, when even the best of them arrive here we pen them up like a flock of sheep and by a harsh execution of the law arouse still more resentment in their breasts. And so loud-mouthed and virulent are the attacks on editors and others who dare to lift up their voices against such things that many have preferred not to disclose their real sentiments.

Yes, The Pacific is in favor of the protection of American labor, and so long as the present editor writes its editorials it will raise the warning cry when it fears that those interests may be endangered. "Let us be just to China," said Burlingame in 1868, "and the world will be astounded at the commerce the future has in store for us." The nations that lay hold of the markets of the world are the nations that will in future years have a happy, prosperous people.

Yes, The Pacific is in favor of the restriction of Chinese immigration. But we believe, as hundreds of men and women believed and voted at the last meeting of the General Association of California, and as we believe they voted at the Southern Association also, that the provisions of any new restrictive act "should be determined by mutual arrangement between our nation and China in accordance with the methods of international treaty procedure, and in terms which would be humiliating to neither nation and which should accord with those high principles of advanced civilization and beneficence along which our government is aiming to act in all of its present international outreaches."

Retaliation Threatened.

Just after the preceding editorial had been put in type the writer picked up the San Francisco Chronicle and read in a dispatch from Washington that the Chinese Minister had entered a protest to Secretary Hay against more strict exclusion laws, and it was stated by him that it may be necessary for China to give notice of the termination of commercial treaties with the United States. On the 5th of last December The Pacific said: "How far China would go in retaliating for what she should consider an act of injustice, it is impossible just now to tell. How much in way of commerce, how much in missions are the people of this country willing to surrender in China—if it should come to that?"

Again, we say it may be well to think on these things. The Washington dispatch of January the 13th quotes a high government official as saying: "It stands to reason that we cannot expect to get our share of trade in China if we treat the people of China worse than any other people who come to our shores; we must expect retaliation. At the same time China is not altogether in a position to retaliate effectively. It rests with ourselves whether we will antagonize that nation commercially so as to lose trade advantages. Her people may retaliate, even though the Government cannot. If we want Chinese trade, we must not be too eager to enact too rabid exclusion legislation. Of course we must enact exclusion laws, but let them be within the lines of the present laws rather than go to dangerous extremes."

Notes and Personals.

Our Washington letter came this week just as the paper was going to press. It will be used next week.

The largest contribution given to the California Bible Society last year came from the First Congregational church of San Francisco, amounting to $180.

The address next Monday at the meeting of the Congregational ministers of San Francisco and vicinity will be by the Rev. Dr. Adams on "Preaching to Men."

"The Inland Empire" letter this week is descriptive of the great and progressive region of country in Eastern Washington and Northern Idaho. It describes a wonderful country.

We commend as well worth reading an article on "The Chinese Exclusion Act," which we give this week from the California Christian Advocate. It is from the pen of the editor of that paper, the Rev. Dr. F. D. Bovard.

The church at Santa Cruz had for 1901 a net gain of 22 members, making the membership now 486. Of the 47 additions 33 were on confession of faith. The total expenditures for the year were $4,067.60. The Sunday-school receipts were $470.60.

Rev. R. C. Day, who for the past six months has been acting with the C. S. S. and P. S. as their missionary for Northern California, has resigned and has accepted a call to the church at Antioch, beginning his work there with the new year.

The Woman's Home Missionary Union of Northern California meets in the First church of San Francisco on Thursday, January 23d. There will be a forenoon and an afternoon session. Mrs. L. P. Broad of Kansas and Rev. J. H. Goodell of Oakland will speak.

Rev. and Mrs. L. P. Broad of Kansas are expected in San Francisco the last of this week. The executive committee of the California Home Missionary Society will meet them in conference on Monday. It is likely that they will spend the following Sunday at Pacific Grove.

The Congregational church building at Phoenix, B. C., was dedicated last Sunday. The sermon and prayer of dedication were by Rev. R. B. Blythe of Victoria. The Rev. William Munroe, pastor at Nelson, and the Rev. David H. Reid, Superintendent of Congregational work in British Columbia, were present and assisted in the services of the day.

The Rev. Henry A. Risser of St. Paul, Minnesota, is spending a few weeks in California. Mr. Risser spent the last six months of 1901 in the mountains of Idaho. At

the San Francisco Ministers' Meeting last Monday he gave some interesting experiences in the religious work in Idaho. He has promised to write an article for The Pacific concerning the work in that State.

The Rev. Dr. Baldwin, pastor at Palo Alto, has been obliged to be absent from his pastorate for the last ten weeks, looking after certain business interests in Southern California—matters in which he was interested after resigning from the presidency of Pomona College. This attention to those interests was necessary if they were not to be sacrificed entirely. He hopes to be back with his church early next month.

The membership of the First church, Oakland, on January 1st, according to the report made to Registrar Jewett, was 1,335. This shows a net gain of 105 over that of a year ago. According to the Congregational Hand Book for 1902, this church stands fourth in membership among the Congregational churches of the United States. The three largest churches are all in Brooklyn—Tompkins Avenue, 2,285; Plymouth, 1,865; and Central, 1,479.

The American Missionary Magazine returned, the first of the year, to a monthly publication. It is said: "The return to the monthly publication does not mean that this Association is not ready to join with other missionary societies in the publication of a united magazine. The re-establishment of the monthly magazine does mean that the important work committed to this Association requires a more frequent presentation to the churches than is possible through only four magazines a year."

Pilgrim church, Oakland, has many reasons for thanking God and taking courage. During the year 1901 thirty-eight persons were added to the membership. The number of regular contributors to the current expenses of the church has had large increase; and last Thursday evening, $1,775 were pledged for the purpose of paying the loan from the Church Building Society and putting a new roof on the church edifice. This loan was due only in part, but the church decided that it was better and easier to attempt to pay it all at once, or during the year 1902, than year by year. There is a feeling of encouragement and hopefulness in the church circles such as had not been known for a long time. Mr. and Mrs. Brooks, the pastor and wife, are highly esteemed in the church and throughout the entire community, wherever their earnest work and Christ-like sympathy and helpfulness are known.

The Central Congregational church of Vancouver, B. C., has taken possession of their new church home purchased recently from the Methodists. The Rev. W. W. Scudder, of Washington, gave the principal address on that occasion. Mr. Scudder said that it was evident that a splendid work had been done and was in prospect in Vancouver; that it was something remarkable that so strong and vigorous a church should maintain itself and in six months attain the position reached by this church." Rev. R. B. Blyth, of Victoria, joined in the general congratulation on the results achieved in so short a time, and stated that steps were being taken to organize an association of Congregational churches in British Columbia which would greatly assist in the work of the future.

The American Missionary Association asks the Congregational churches to observe Sunday, February 9th, as a memorial of Abraham Lincoln, whose birthday is February the 12th. The Association says in this connection: "Abraham Lincoln was born in the mountains of the South, where schools and churches have been established by this Association. The Negroes have grown into a multitude of more than eight millions, among whom this Association has planted its institutions and missions. Through its missionaries the colored people are being trained in shop, on the farm, in the school and church and home, for safe citizenship and Christian responsibility. President Lincoln urged the kind and Christian treatment of the Indians. The Negro and Indian departments of missionary work carried on by this Association are therefore naturally suggested by his name."

The Rev. Doremus Scudder, D.D., and wife, left for Japan on the steamer "City of Peking," Saturday last. For the past six years Dr. Scudder has been the beloved pastor of the old and large Congregational church in Woburn, Mass. He is one of the younger men of growing influence in our denomination. His father in earlier days was the eloquent and attractive pastor of the Howard Presbyterian church in this city, then located on Mission street. Dr. Scudder spent the first years of his ministry as a missionary of the American Board in Japan. He is now called to what he considers is to be his most important work, that of laboring with the 70,000 Japanese in the Hawaiian Islands. He is now on his way to Japan for a year's stay, to fit himself more thoroughly for that work in Hawaii. He hopes to put himself in touch with the progressive spirit of Japan, and with the people and authorities of the empire, so that his work in the islands may be effective in the highest degree.

Lectures by President Barrows of Oberlin.

Dr. Barrows, the distinguished preacher and lecturer, has been engaged to deliver a course of lectures upon the E. T. Earl foundation of the Pacific Theological Seminary, Berkeley. Dr. Barrows was for fourteen years one of the leading pastors of Chicago in the pulpit of the First Presbyterian church, during which time he became a favorite speaker at college commencements, on the lecture platform generally and before the great gatherings at Chautauqua, New York. He was organizer and chairman of the Parliament of Religions in connection with the World's Columbian Exposition held in Chicago in 1893. In 1896 he resigned his pastorate in order to lecture upon the foundation established by Mrs. Caroline E. Haskell in connection with the University of Chicago. After months spent in European travel and preparatory study in Germany, he lectured extensively in India and Japan. About a year ago he was elected President of Oberlin College, which position he now occupies. The general theme of the lectures will be, "The Christian Idea of God the Ruling Thought of the Twentieth Century." The series will extend from January 28th to February 13th, as follows: January 28th, "Spiritual Forces in American History"; January 30th, "The Growing Kingdom of God in the World"; January 31st, "The Universal Recognition of the Divine"; February 4th, "The Divine Personality"; February 6th, "The Unity of God"; February 7th, "Spiritual Worship"; February 11th, "The Divine Fatherhood"; February 13th, "God in Christ, the Climax of the Divine Self-Revelation." These lectures will be given in Stiles Hall of the University Christian Association, and will be free to the public.

Justice is not made for the law, but the law for justice.

A man with an aim will soon be a man with a name.

Jee Gam and Chinese Exclusion.

By the Rev. William Rader.

Jee Gam has written an article for The Pacific in answer to arguments favoring Chinese exclusion, which the writer gave at the recent Chinese Exclusion Convention in San Francisco. Other correspondents, including the editor of The Pacific, have expressed contrary opinions on these views. It seems proper, therefore, that I should make some answer to these criticisms which accuse me of not stating facts and of being too severe.

In looking over the report of the Convention proceedings, I observe that these words were uttered as introductory to my address:

"I have not the honor of appearing before you upon this occasion as the official representative of any religious body, but rather as a citizen of our common country, with the expectation of voicing, to some extent, the opinion of the moral community on the subject of Chinese immigration."

In the address which followed I did not speak sentimentally. The men to whom I spoke are not in the habit of looking at things from a sentimental point of view. They like the plain, unvarnished facts. Chinese exclusion, as interpreted by the Geary act, does not contemplate wholesale exclusion. It deals, primarily, with the coolie class of cheap laborers. It is not a question of race or religion, but of protection to American industry and society. Jee Gam, like many other critics of exclusion, overlooks the exempt class of merchants and students. Jee Gam has a bad habit of simply calling a statement untrue which he cannot answer. For example, referring to the startling figures gathered by a Board of Supervisors some years since, and published in the Forum Magazine as authentic, he says, "It is entirely untrue," which is to say there is no truth in such a report. Now, the simple fact is that the truth about the condition in Chinatown has never been told. Jee Gam, who lives in Chinatown, knows this, and the man who has the temerity to defend such conditions, ventures to skate on thin ice. He is in danger of a ducking. Nobody denies the white wickedness of this, or any other city, and to hide behind the sins of other races is to beg the question, proper neither for the Chinese nor the whites.

Jee Gam takes up the information gathered from Christian workers, who say, "The proper place to Christianize the Chinese is not America, but their own country." He asks, "Does this information come from Dr. Pond, or from Dr. Condit, or Dr. Hammond? I am certain that it does not come from them, for our Congregational missions in California alone have had more than eighteen hundred reported Christianized."

Jee Gam's figures do not agree with the figures of some of his co-workers. He mentions Dr. Condit, conceded to be the best authority on Chinese conditions on the Pacific Coast. What does Dr. Condit say in a published estimate? "The present number of Christian Chinese in the United States from the beginning, divided between the four principal denominations, the Presbyterians, Methodists, Congregationalists and Baptists, with a few in other denominations, 4,000. The present number of Christian Chinese in the United States, of all denominations, 1,600." It is a matter of suspicious surprise that Jee Gam reports more Chinese Christians in California belonging to the Congregational missions than Dr. Condit reports for the leading denominations in the United States!

Dr. Condit, who represents the Presbyterian mission, says: "Of these there are in San Francisco 1,000; in other parts of the Pacific Coast, 1,200; in other States, 1,500." I respectfully ask Jee Gam to do one of two things, for the sake of his own reputation as a mathematician, and in the interest of truth and Chinese exclusion—to either correct his own census or the census of Dr. Condit.

The article by Jee Gam may be "interesting," but it is certainly misleading. The real question is "Shall we open our gates to million of coolies?" It is a question of American labor. Shall the coolies capture the American laundry and supplant thousands of our working people? Shall they continue to monopolize garment-making? Thousands of worthy white people are kept from such employment by Chinese labor. Two-thirds of all the ladies' garments sold in the stores of San Francisco and the Pacific Slope are made by Japanese and Chinese in the reeking dens of Chinatown under the present exclusion law. Nobody knows this better than Jee Gam.

All the steam vessels regularly engaged in the trade between San Francisco and Asiatic ports employ Chinese and Japanese exclusively in the deck, engineer's and steward's departments, for wages that make competition with white labor absolutely out of the question, and the shipment of such crews is really in violation of the Geary act.

Abundant evidence could be given showing the disastrous effect of Chinese labor on American industry.

Jee Gam and the editor of The Pacific need not waste a moment's worry about the influence of such an act upon our commerce with China. Since 1880, when exclusion became effective, our commerce has increased from $28,000,000 to over $38,000,000, and we stand second to Great Britain in the volume of trade with China. Not only has our trade increased, but our diplomatic relations have improved since the adoption of the exclusion act.

In conclusion, I wish to say that I have no animus against the Chinese. One of Jee Gam's bright sons lived with me for some time, and I tried, and I think successfully, to transform him into an American after the manner of his spiritual fathers, Pond and Mooar. Such men as his father in the flesh we need in the United States, but the plain fact is this country cannot afford to open the way for cheap Chinese labor. The President of the United States and an almost united Congress, newspapers with but few exceptions, and thoughtful people everywhere, see the danger of unrestricted Chinese immigration, and I am surprised that The Pacific did not see it long ago.

Chinese Exclusion Act.

There is no doubt but that there should be a restriction of Chinese laborers coming into this country. To open the door wide would open the way to the evils of contract labor and reduce the industrial system to a level where the ordinary American laborer could not live and support his family. At this point we think our entire system of immigration laws might be greatly improved. The sifting should be more thorough.

The Geary Act should be greatly modified. It is harsh and exasperating, subjecting the Chinese who are in this country to constant danger of deportation. The registration features of that act make the right of each Chinaman to remain in this country depend, not only on his having a certificate of registration, but upon his personal identification with that certificate. Chinese, like other people, change in a period of ten years. It may be doubted whether any court in Christendom could cor-

rectly connect any considerable number of these certificates with the Chinamen who originally registered ten years ago. These certificates are bought, sold, put up as collateral securities, and fall into the hands of designing persons, petty scheming attorneys, and drive the poor Chinaman into bankruptcy, or out of the country.

Chinese merchants and students ought to be allowed to come and go with the same freedom that is accorded to the merchants and students of other nations. This will encourage a proper relation between these two countries.

The Geary Act canceled all the return certificates. This had the effect of separating families who have not been reunited in all these ten years. Some of the Chinese were in sight of the Golden Gate, returning, when the President signed this bill, and though they had certificates in their hands, signed by the Collector of the Port, permitting them to return to this country, they were sent back. Their life-long interests and their families were in this country. It was a cruel wrong.

Carlyle once said that it was not the thing that actually occurred which disturbed us most, but the thing which we think may occur. The few thousand Chinese now in this country are as peaceable and industrious as any class of foreigners similarly situated could be. Indeed, it may well be doubted whether 18,000 to 20,000 of any other nationality would live in as great harmony as these Chinese in San Francisco live. That there are bad men among them cannot be denied, but as a class they are commercially honest, sober and industrious. It is the possibility of the coming of an overwhelming number that disturbs the public mind. But with reasonable restriction there is not the slightest reason for alarm. The Chinese who are now in this country should be treated without handicap of any kind. The families which have been separated by the Geary Act should be reunited. The Chinese merchants and Chinese students should be allowed to come and go freely. All high-binders, slave-traffickers and Chinese women brought to this country for immoral purposes should be not only totally debarred, but deported upon conviction. This, with sufficient restriction upon Chinese laborers to preserve the American industrial system from deterioration, will fully meet the case.—California Christian Advocate.

Pacific Coast Congregational Congress.

Seattle, July 10—15, 1902.

The Executive Committee desire to announce that they have fixed upon July 10th to 15th next as the date for the second meeting of the Pacific Coast Congregational Congress, to be held in Seattle, and in Plymouth church. In addition to the local committee of nine, corresponding members have been chosen to represent different districts, as follows: Rev. E. E. P. Abbott, Southern California; Rev. C. R. Brown, Northern California; Rev. W. C. Kantner, D.D., Oregon; Rev. J. D. Kingsbury, D.D., inland States; and Rev. C. R. Gale, East Washington. Any suggestions as to the program or regarding the general plan of the Congress will be welcomed by the Executive Committee, and may be made through the local corresponding member, or sent direct of the Corresponding Secretary at Seattle. It is not the desire to make this Congress serve local needs, but the needs of the whole Pacific slope, and that the time be given to the discussion of such subjects as are of most vital and immediate importance to the pastors and laymen of the Coast. The committee may go astray in their interpretation of this need unless they receive prompt reply to their request for suggestions. They do not promise to follow all that may come, however.

The committee desire to urge every pastor to begin to plan now to spend his vacation in coming to this Congress on Puget Sound, and they urge every church to try to be represented by a layman or woman beside the pastor. It is confidently expected that Dr. A. H. Bradford will be present in his official capacity as National Moderator, and give the opening address. Other announcements will be made as plans develop.

W. H. G. Temple, Chairman.
E. L. Smith, Cor. Sec.

Seattle.

Pacific Coast Students' Conference.

W. M. Parsons.

(*Concluding Article.*)

The opportunity to confer personally with leaders, teachers and delegates constituted one of the most valuable privileges of the Conference. The leaders were kept busy many hours each day in answering the many questions which were perplexing the students with regard to their life work, and to the solution of problems confronting them in their institutions. Others came to confer about the difficulties of a personal nature, sins that were troubling them, doubts that had been raised in their field of study. The testimony of many of the men to the help they had received in these personal interviews would convince any that it was by no means the least important feature of the Conference.

BIBLE STUDY CLASSES.

Three classes were conducted at the same hour each day. The special object of these classes is to equip the students of the Conference to become leaders of Bible Study Classes in their home associations. Three men who have demonstrated their ability as successful leaders had charge of this branch of the Conference work. Mr. C. V. Hibbard, General Secretary at North Western University, conducted the class for the study of "Christian Methods of Training Workers." The object of this class was to afford preparation for organized personal work among the non-Christian men of the colleges. Mr. Arthur Rugh, College Secretary of Ohio, conducted the class in "The Studies in the Acts and the Epistles," while while Mr. H. L. Kennedy, at present a law student in San Francisco, who recently graduated from the University of California, had a class in "Studies in the Life of Christ." The intense interest manifested by the men in these Bible study classes proved most conclusively that the essential thing in promoting Bible study is to secure competent men to help. The study was scholarly and scientific as well as practical. It is doubtful if any more thorough and scholarly work is done in any university class room than was done in those Bible study classes. To the writer of this article, at least, the thought developed in the short period given the study of the first chapter of John in Mr. Kennedy's class is worth recording. Mr. Kennedy asked the men to state in their own terms the truth contained in the first few verses of that chapter. These men were not theologians and I give here the result or the conclusions which were finally reached by the class. These were stated under the heading, "John's Claim for Christ."

1st.—Christ was in the begining with God.
2d—Christ was with God.
3d—Christ was God.
4th—Christ was the creator.
5th—In Christ was life—the light of men.
6th—Christ gave men the right to become the children of God.

7th—Christ became a man.
8th—Christ declared God to man.

It was interesting to note how some of these conclusions as to what really was stated in this chapter clashed with the theories which some of the men held. But as Mr. Kennedy said to the men, they were there to discover the truth concerning Christ and not to bolster up theories. The value of this Bible study work is apparent by the facts concerning the Bible study department of the Association at Berkeley, at Pomona, and many of the other college Associations. The Association is actually enlisting men in a thorough and serious study of the Word of God, and the fact that many men not Christians have been led into these classes and through the influence of their study have been led into the Christian life, is worthy of consideration on the part of the ministry.

LIFE WORK TALKS.

The reputation of the twilight meetings for leading men to the choice of their life-work sends many students to the Conference each year. Coming together informally, they hear each evening of the opportunities for unselfish service open to educated men. Dr. Woody, Coast Secretary of the Baptist Home Missionary Societies, spoke on the claims of Home Missions. The problem which the Church is to meet today is to keep the spiritual development of the people abreast of the intellectual and material development. Unscrupulous power is our danger. Material progress has been so rapid that men lose sight of the more important realities of life. The presence of so large a foreign population out of sympathy with our customs and institutions complicates the difficulty of our work. We are coming today into world relationships. We are getting a world conscience, and to Christ, or to the church of Christ, we must look for the influence that shall make that world conscience Christian. World domination is shifting from the Atlantic to the Pacific, and to the university and college students on this Coast the call for help comes most emphatically. The Church today needs in the frontier places, in the lumber and mining districts, men of ability and consecration, as Christians and as patriots. Every college man should feel that he has an obligation to help make our country thoroughly Christian. The redemption of America, for its own sake and for the sake of the world, is a problem big enough and summons high enough for any man.

Dr. Smyth of the Methodist Missionary Board spoke of the claims of Foreign Missions upon college men. For seventeen years Dr. Smyth was a teacher in the great Methodist College at Foochow, China, and from his intimate acquaintance with conditions in China gave a very vivid idea of the real work which missionaries have to do and with the difficulties which they must meet. Dr. Smyth spoke first of the great need in the foreign field, viewed even from the standpoint of a humanitarian. That the heathen countries needed the gospel of Christ. At home, while the field is great, there are many workers and there are very few who may not have, if they wish, the privileges of the church and the schools. In China you can have an unlimited field, and the opportunity of the man who wants to do pioneer service is beyond the power of words to describe. Dr. Smyth stated that there was a special demand for the men of broadest culture—men who could take positions as teachers, as translators, as well as preachers. The work of a literary character in the translation of the best books and other literature of Christian nations was one of the crying needs in the mission lands.

At another of the Life Work meetings the claims of the general secretaryship of the Y. M. C. A. were presented. Facts concerning the conditions of life in the cities, the large numbers of men away from home, the forces of evil ever present to destroy the character of men, and the temptations which beset them on every hand were brought to the attention of the men. As the agency of the Church the association occupies a most important field. In fact, not a few recognize it today as the most important agency of the church in reaching men. The speaker quoted Dr. Charles Cuthbert Hall of Union Seminary, who recently made this statement: "If I were asked to name the agency that within the last few years has been most helpful to the Church of Christ, and most successful in winning men to the Christian life, without hesitation I would name the Young Men's Christian Association. By its able system of Bible study; by the virile, hopeful, winsome tone of its meetings for men; by the wisdom of its methods of personal work; by its cosmopolitan brotherliness, it has, in my judgment, reached the highest level of efficiency attained by the moral and spiritual forces of our time."

The General Secretary of the Association may become, in the city, the director of the school of physical culture; of the educational work there are great possibilities for teaching a large class of young men; the head of the Bible class that should enlist scores of men in the study of the Word, the head of an institution which may be a mighty factor in the life of any city. There is room for large development of this work in the small cities of from five to ten thousand population. To the young man who is fitted for it there is no field of Christian activity today which offers great opportunities to usefulness than general secretaryship of the Association, in the small city. Relatively speaking, the opportunity there to influence directly the lives of men is greater than in the large city. It is a difficult work. It demands patience and self-sacrifice and persistent effort. But to the man who has the qualifications for it, the returns in saving men from the sordidness and selfishness of the life of the city, the general secretaryship should appeal very strongly. The opening in this branch of the work of the Church is not confined to our home country. The missionaries in foreign field are calling for men to organize this department of their work among the men of the cities in India, Japan, China and other countries.

MISSIONARY INSTITUTE.

One hour each morning was devoted to the consideration of the missionary work in the college association. The reasons why there should be a missionary department and the best methods of making it efficient were clearly set forth. Mission study classes are now found in nearly all of the colleges, and there is a growing interest in the missionary problem of the Church because men are becoming intelligent concerning the missionary enterprise.

The Conference leader, Mr. E. T. Colton, College Secretary of the International Committee, was the guiding spirit of the Conference. Everything was well in hand. Mr. Colton took charge each morning of the hour given to discussion of methods for promoting the Christian life in the Colleges. He stated that the fundamental purpose of the Association is to help students to such a faith in Jesus Christ, the Savior and Lord, that they will surrender to him their daily lives and share his passion for the extension of his kingdom. The methods of work in the ideal college association, as set forth by Mr. Colton, were very full and complete. Every detail of the work was covered, and yet no method or plan was brought to the attention of the men which has not been proved practical and feasible in some of the Associations.

As one listened to the detail of the methods of the work for the new students, for the development of the social life in the Association, for the enlisting of men in Bible study, for the promotion of the efficiency of the religious meetings, the conclusion was irresistible that the College Association is the best organized branch of Christian work that the Church has today. We wish we might give in full the masterly addresses of Mr. Colton. With all deference of the admirable addresses at the platform meetings, it is fair to say that none of them surpassed the two addresses which Mr. Colton gave on the last Sunday. He spoke in the morning on "The Need of Special Awakening." Not a few who listened to his burning words and his clear analysis of the moral conditions that prevail today went away determined to have a part in changing conditions in the institutions from which they came. Mr. Colton held that the normal function of the Christian life is fruit-bearing, the winning of men to Christ. Wherever a group of Christians live, there men naturally should be won to faith in Jesus Christ. Christ calls men to a surrendered life. Power is promised to those that seek it and fulfill the conditions upon which it was promised. He pleaded for spiritual gymnastics. As Paul said, "Excuse thyself unto godliness." The call comes to you men who are here this morning to go back to your institutions to show to men that it is possible to be a Christian—a type of the man who shall bear witness to the fact that he has been with the Master. Spiritual awakenings will come when a few men wake up and show to their fellow-students the realities of the Christian life.

A FEW STATISTICS.

The eighty-six students present came from nineteen different institutions. Twelve denominations were represented in the Conference: The Presbyterians lead with 25; 23 were Methodists; 15 Congregationalists; 9 were Baptists, and the other 7 denominations were represented by from 1 to 4 each. Twelve of the men were looking forward to the ministry, 9 to law, 8 to the foreign missionary work, 5 to medicine, 7 to engineering work, and 30 were as yet undecided.

Acorns from Three Oaks.

Aloha.

Oberlin's Victory.

Two weeks ago the Saratoga pastor prayed that God would help the friends of that Christian school to meet the occasion which Mr. Rockefeller's challenge offered. Yesterday he gave God thanks for the success of her loyal sons and daughters. Some one will yet write the picture-history of it as an incitment to faith and effort by others in like stress. But all its colors and its currents will never come out in this world.

On the last day of 1901 there remained thirty-five thousand dollars to be raised. The trustees met in the office of one of their number, Mr. H. L. Severance of Cleveland, "grim and determined," as the Cleveland Plain-dealer testified. The morning mail brought twelve thousand dollars. At noon there was need of $17,500. Mr. Warner of New York telegraphed that he would give half of this. Then were the wires kept hot between these eager men and the tried and true, who, with them, had helped to fight Oberlin's battles with slavery, intemperance and poverty. Meanwhile, Oberlin women prayed as they prayed fifty years ago when the trustees were met in solemn counsel to decide if they would let black men come there to study. It is said that after the righteous cision was made some frantic Democrat preceded an innocent co'ored footman into Oberlin with the cry of alarm, "They are coming!" This might have been said of the subscription that notable afternoon. The excited trustees had no heart for food or fun. But they did pray. In that they showed themselves the spiritual descendants of the mighty Finney, whose prayers not only brought mercy drops upon his church, but the very rain from heaven in time of drouth. It had seemed that there must be a session prolonged to midnight. And they were braced for it. At 4:30 p. m. they were within a hundred and ninety-six dollars of the $300,000—yes, with Mr. Rockefeller, the $500,000! Mr. Severance, who had already subscribed $45,000, quietly took that, and all hands were ready for the doxology. If there was an evening train out to Oberlin, I'll warrant the boys met the President and committee at the station as no football team was ever met. Perhaps the joy was too deep for such demonstration. Let the raising of this great sum by the alumni of one of the poorer smaller colleges cheer and gladden every school and church which does Christ's work among the masses and trusts them in the hour of need. Allelujah! God be praised.

Congregational Church Building Society.

Forty-ninth Annual Report of the Board of Trustees.

This was presented by the Secretary, Dr. L. H. Cobb, and was, in substance, as follows:

The first year of the twentieth century and the forty-ninth of the Congregational Church Building Society has been a busy one. Pressure from all parts of the field has demanded the most strenuous effort on the part of all the officers and employes of the Society to keep abreast with the demands upon it. The growing confidence of the churches and benevolent individuals, indicated by the larger receipts of the year, as compared with last year, is stimulating.

Only two who, during the year, or at any previous time, so far as known, have been connected with this Society, have been called away by death, Rev. E. Webb D.D., of Massachusetts, for seven years President of the Society, and Rev. N. A. Hyde, D.D., of Indiana, for fifteen years Secretary for that State.

Several occurrences during the year have tended to concentrate the attention of our churches upon other objects more or less closely related to the church-buidling work. The Diamond Jubilee of the Home Missionary Society was an event of great interest and far-reaching significance. Strenuous efforts to relieve the Society of all indebtedness inevitably makes the demand for effort in other branches of the work still more earnest. The very successful raising of the debt of the American Board at its annual meeting in Hartford in October is another incident of great interest, in which all the Societies together rejoice. It has awakened no fear that that special effort will diminish the interest in other branches of the work. Indeed, such efforts, if rightly managed, seem only to stimulate the work of the denomination in all its departments. The giving of two large sums for the raising of the debt of the American Board seems to have prompted the giving of another large sum of $20,000 by a donor who wisely, as it seems to us, determined when his donation was made, that his left hand should not know what his right hand did. There is not even a suggestion of an opportunity for jealousy by these large gifts or the strenuous efforts made to secure them and equip the American Board and the Home Missionary Society for their great work. Had there been in either of these cases a general push for large sums among all the churches, we believe the Societies themselves would have lost in the balance of this year, and coming years just

about what was secured by the special effort. The Church Building Society, urgent as is its need for greatly increased contributions, will not, until compelled to do so, make any emergency appeal for the enlargement of its means to do the work.

It has been a matter of special interest that benevolently disposed individuals have mentioned this work, as well as that of the other branches of effort undertaken by the denomination, in their wills, and that a considerable number have made what may be called conditional gifts, the condition being that after the payment of their donation to the Treasurer of this Society, they shall receive an annuity equivalent to a reasonable rate per cent. Individuals far advanced in years, who wish to execute their own wills, have found this a very satisfactory way of carrying out their wishes.

The total receipts of the year from all sources have been $251,668.45. The number of contributing churches is 2,998, 160 less than last year.

There remained on the docket at the close of the December meeting, which was the last meeting of the year, 19 applications, calling for $10,400 in the form of grants, and $4,500 in the form of loans, which the Board could not act upon for lack of funds. Several of the applicants represented their cases as pressing very severely upon them because of this inability of the Board to give timely consideration to their needs. The parsonage applications have all been answered.

Loans and grants have been paid to 93 churches to aid in building houses of worship. The amount is $253,195.94. Parsonage loans have been paid to 47 churches, amounting to $22,510. Total, $275,705.94. The disbursement of these sums has secured church property valued at $979,207. For a geographical distribution of these grants and loans, our readers will turn to the Treasurer's report of disbursements.

Appropriations have been voted to 69 churches in the form of grants, amounting to $42,352. Appropriations have been voted to 39 churches in the form of church-building loans, amounting to $79,300. Appropriations in the form of loans on parsonages have been voted to 61 churches, amounting to $30,005.

All these appropriations of the three kinds named above will be paid as soon as the buildings for which they were appropriated are finished, furnished, ready for use, and all bills paid except what will be covered by the amount appropriated by this Society, and insurance written in reliable stock companies, covering the full amount of the Society's interest, and the policies sent to the New York office of the Congregational Church Building Society.

The Church Building Quarterly, having an issue of about 6,000, has been received by our readers with encouraging signs of satisfaction.

The work of the office of necessity becomes heavier year by year. To look after all our aided churches and secure from every one of them, whether aided by grant or loan, an annual contribution according to the pledge made to the Society in the mortgages they give us; to secure the prompt return of installments on loans according to the mortgage stipulations; to be sure that no fire insurance policy lapses and that no loss by fire occurs without prompt effort to secure the payment of the insurance; to be absolutely certain before pledges made by the Board are paid to the churches expecting them, that the money appropriated will actually pay the last dollar of indebtedness on the property, including land, building, furnishing, insurance in a first-class stock company, etc., to ascertain that the titles to property, on which aid is asked are absolute, without any conditional or reversionary clause, demands a degree of watchfulness and an amount of correspondence that could easily employ a much larger force than the executive officers ask the Board to furnish.

The work on the field by our four employes, and by our two hundred and sixty State secretaries and local correspondents, who are serving the Society without compensation, has never been more efficiently carried forward than during this year. These loyal appointees of the Board who, for the love of the work, are doing everything in their power to secure continuous work in all the churches that have been aided; to secure the return of money due on installments, or by contributions; and especially on churches that lapse by reason of incapacity to continue the work or change to some other denomination, have earned for themselves the warmest gratitude of the Society and of our whole constituency.

The annual reports of our Field Secretaries will show with what persistency and vigor they have prosecuted the work on their several fields. They were never more deservedly in favor with the churches they seek to serve than at the close of this year.

The Board looks forward with the most confident expectation of enlarged receipts and increase in the number of contributing churches, individuals and subsidiary organizations during this second year of the twentieth century.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Missions: the Missionary Awakening. In My Hear My Church, Christ's Church Everywhere. (Rom. xiii: 10-14.)

Topic for January 26, 1902:

The gospel is strong in its silence as well as in its speech. What it does not say is often as significant as what it does. It is a surprise to some that the New Testament does not say more about intemperance, or business honor or the social evil. But the truth of it is that there are some matters which appear to be taken for granted. The Old Testament was not written for nothing. It was not, as some seem to think, a temporary affair. There were some foundation stones of moral truth and spiritual life placed there which did not need to be relaid. Hence, when Jesus came and said that nothing should pass from the law until all was fulfilled, that was deemed sufficient, without going over and proclaiming all the truths which the prophets had reiterated again and again. The New Testament does not emphasize many things because they had already been burned into the consciences and ideals of the Jewish nation to which Jesus spoke.

* * *

For a similar reason it is often difficult to find suitable passages of Scripture for particular themes. It has required considerable twisting of interpretation to select fresh references for our temperance topics during the last year. So, of our oft-recurring missionary themes. This passage in Romans, placed with our missionary topic, has only a remote connection with our subject. It does speak of awaking out of sleep, the busy day of work being at hand, etc., but with no special reference to missionary effort. That subject runs through all teaching. Carrying and sending the "good news" of our heavenly faith to all parts of the world and to every class of people is a feature of all Christian character and Christian experience. A disciple of the Lord Jesus has no

more right to be thoughtless of or inactive in missionary work than a father has of taking some good food home and insisting that he shall have a table off by himself where he can enjoy his choice viands and be indifferent as to what his family has on their table, or, indeed, whether they have any table at all. If a man is a father he is expected to share generously all his good things with his circle. If he does not, he needs to be made over quite vigorously.

* * *

So it is in our association with Jesus Christ. He came to be the Savior of the world; and every soul attempting to follow him must share in that purpose and that work. There is something wrong in the very structure of that Christian who is satisfied to have his gospel table off by himself and is indifferent while one single member of the human family does not have the opportunity of enjoying the same bounty. Some of our modern newspapers that have been printing such foolish suggestions recently about giving up our missionary work, or agreeing to keep the missionary teachers out of China if we keep the Chinese out of this country, ought to quit calling themselves Christian, or thinking of themselves as supporting a Christian civilization. Jesus has the last man in his mind and heart, and so must every one who takes the name Christian, or else there will be a defect which our Lord is not likely to overlook.

* * *

We do need this "missionary awakening"; but it is not because a new year is at hand, although this may well serve to arouse our attention. We need a larger understanding of what it is to be a Christian at all. Perhaps the fourteenth verse of our reference is a good starting-place. Instead of waiting until some story from foreign lands or some stirring plea from our pastor or some heart-rending tale from a missionary moves us, it would serve the purpose more permanently if we would put on the Lord Jesus Christ, and make less "provision for the flesh." One of the best upward steps at the beginning of this new year for multitudes of us would be to stop trying to serve two masters—God and the world, with the world put first. Especially is the latest form of this service enticing and dangerous. It tries to persuade us that our peculiarly refined way of serving the world is in very fact serving God at the same time, which would be a very comfortable way of looking at it if it were true.

* * *

But it is not true, and the endorsement of every pulpit and the practice of every congregation would not make it so. More thought of Christ and more study of his word for personal use and more expenditure of our energy for purely Christian service, is just the awakening we require. We do not lack intelligence or opportunity or persuasion. We know it all. The truth is that the most of us have become so much involved in matters of society and business and intellectual indulgence that we do not have the time or strength, and hence not the inclination, to take any vigorous interest in missions. The change will have to be radical and thorough if it is to be effectual. This Christian life has grown to such magnitude that it requires all a man has to give of himself. If it has not the command and the use of our business ability and our social instincts and our mental powers, we have not kept pace with the advance of this all-absorbing life. What we need to see in this day is that Christian life must grow until all activity and all thought shall have a distinctively missionary purpose in the largest sense.

Woman's Board of Missions for the Pacific.

President.....Mrs. A. P. Peck.
819 Fifteenth street, Oakland.
Treasurer.....Mrs. S. M. Dodge.
1275 Sixth avenue, Oakland.
Home Secretary.....Mrs. W. J. Wilcox.
576 East Fourteenth street, Oakland.
Home Secretary.....Mrs. R. E. Cole
1367 Castro street, Oakland.
Foreign Secretary.....Mrs. C. W. Farnam
Fruitvale.
Branch Secretary.....Mrs. H. E. Jewett
2511 Benvenue avenue, Berkeley.
Superintendent Young People'sWork.....Miss Alice M. Flint
60 Santa Clara avenue, Oakland.
Recording Secretary.....Mrs. S. F. Bufford
1814 Sutter St., San Francisco.

In Memoriam.

At a regular meeting of the Executive Committee of the Woman's Board of Missions of the Pacific, held January 8, 1902, the death of Mrs. S. S. Smith was announced, and resolutions of sorrow and appreciation were voted. They are as follows:

"In Mrs. Smith the Woman's Board of the Pacific has lost one of its founders, a member who for twenty-four years was the Recording Secretary of the Board, and subsequently one of its Vice-Presidents. With that whole-heartedness which characterized all her Christian work, she gave much time and thought to the interests of the Board. Her faith was equal to any emergency. Her earnest Christian character, her forceful energy, and her love of missions easily made her a power in shaping the policy and history of the Board. While we mourn her death, and extend sympathy to her husband and family circle, we can but rejoice in her joy—an element of which may be the meeting with those whom she has helped to gather before the throne— of "all nations, and kindreds, and people, and tongues."

"Via Christi."

This little text-book for our united study for 1902 is rapidly making its way among many of the women's societies in the United States and Canada. The first two editions were soon exhausted, and it has been received with universal favor. The publishers are to issue a holiday illustrated edition.—January Light and Life.

Branches at Work.

Our Southern Branch has issued in leaflet form for general circulation it "Plan of Work," which calls for $2,500. Mrs. J. H. Williams, their President, having just returned from a visit East, which included attendance upon the American Board meeting, is sure to have brought back inspiration to great things.

Our Washington Branch plans for its work with much vigor, with an increase of contributions hoped for to the extent of $550.

Oregon, too, is in line, and Utah as well—each cultivating its fields looking towards a rich harvest in the autumn.

All who are interested in the study of foreign missions will be g'ad to know of a little book, "Via Christi," which is "an introduction to the study of missions," and gives a summary of work done in all lands from the time of Paul, "the first missionary," "to the beginning of the period of modern effort." "Via Christi" may be obtained for thirty cents by application to Mrs. H. R. Jones, 810 Twelfth street, Oakland, Cal.

Woman's Home Missionary Union of Southern California.

The members of the Southern California Union will regret to learn that our President, Mrs. Warren F. Day, of Los Angeles, is still laid aside from her usual duties by a serious attack of threatened nervous prostration. As we miss her constant care and efforts for our work, let each one redouble her own personal efforts in her own auxiliary, to carry on the work of the year successfully.

Large planning and generous giving and earnest praying must fill our hearts in the next three months, if we are to come to the Santa Ana meeting with rejoicing and not with disappointment. Our aim for the year is $3,000. A good beginning has been made toward raising this sum, but the larger half is still to come into the treasury.

We anticipate stimulus and help from the visit of Mr. and Mrs. Broad to Southern California in the near future. Mrs. Broad was formerly Mrs. Caswell, and that name stood for years for Home Missionary zeal and interest that were most inspiring. Further news of their plans may be obtained by writing to Supt. Maile, Los Angeles .

We count on the young people of our churches to send us money for Pomona College scholarships. The college has in her new President, Dr. Gates, a leader who inspires affection and confidence in all, and students, faculty and friends look forward to enlarged growth and usefulness under these favorable conditions. A scholarship of $15.00 pays the tuition of a student for one term in the Preparatory School, and $20.00 pays for one term in the college.

Any individual or society sending the money has the privilege of indicating the student to be aided. Is there not some mother or Sunday-school teacher in each church who will give special attention to this matter? Send all money to Mrs. Katharine Barnes, 28 Valley street, Pasadena; or correspond with Mrs. L. N. Kinney, Claremont, about the matter.

MONTHLY PROGRAM.

Subject, "Modern Heroes."

1. Bible reading and prayer. Subject—"Service."
2. Roll call, responded to by name of a missionary hero. When? Where?
3. Five-minute paper: "What is Christian Heroism?"
4. Missionary Heroines.
5. Heroes in Christian Education.

Consult Home Missionary for April and July, 1901; also pamphlets, "Missionary Heroism" and "Historical Sketches."

For supplies address Mrs. E. C. Norton, Claremont, Cal.

Not a Cure.

The press all over the country is publishing an advertisement of a cure for inebriety, using the name, "White Ribbon Remedy," for this medicine, and giving the names and titles of W. C. T. U. women as references.

This medicine has been examined by the State Board of Health of Massachusetts, and the analysis given over the signature of the Secretary of the State Board of Health of Massachusetts. It is as follows: "We have analyzed the White Ribbon Remedy and find that it consists mainly of chloride of ammonium and sugar of milk, and would be as likely to cure an inebriate as a dose of the east wind," signed, "Sam'l W. Abbott, Sec'ty State Board of Health of Massachusetts."

Very truly, *E. B. Ingalls,*
National Superintendent of Anti-Narcotics.

Church News.

Northern California.

Oakland, Plymouth.—The Rev. Stephen Wood has been called to the pastorate for another year.

Redwood.—The pastor, Rev. F. H. Maar, was the recipient recently from friends in the church and community of a handsome gold watch.

San Francisco, Fourth.—The Fourth church had three unite with them the first Sunday in January. We are rejoicing over having a new, large window that will cost from $4 to $5—all paid for.

San Francisco, Bethlehem.—The Rev. E. J. Singer of the Sunday-school and Publishing Society made a large number of calls at homes in the vicinity of this church last week, and as a result services were resumed on Sunday.

Etna Mills.—At the annual meeting of the church, January 6th, the various reports were encouraging. The various departments all show helpful success. This was especially true of the Sunday-school. Under the leadership of our superintendent a deficit of $52 has been cleared during the year, all bills paid, and it enters the new year with a balance in the treasury. The offerings of the church to Home Missions and the Building Society were very nearly double those of last year. Two have lately joined on confession. The church also extended a unanimous call to Rev. Geo. E. Atkinson to remain as their permanent pastor. Mr. Atkinson now preaches at Greenview in addition to his other charges. The work of the pastor's wife among the children of the Sunday-school and the young people cannot be too highly spoken of. We look forward with hope and courage to the coming year.

Southern California.

Los Angeles, Plymouth.—Three new members were received by letter January 5th.

Claremont.—Fourteen new members were received to this church January 5th, all by letter.

Pasadena, Lake Avenue.—This church received eight new members at the January communion.

Ontario.—Eight new members were added to this church at the January communion—five on confession of faith.

Los Angeles, Pico Heights.—This church finds its present house of worship too small and proposes to build a greater at a cost of about $4,000.

Pasadena, First.—The Endeavor Society has disbanded and begun anew, with the motto for the year, "Loyalty to Christ; Fidelity to the Pledge."

Pomona.—Twelve persons were received at the January communion, one on confession of faith. The benevolent contributions of the church count over $5,000 for the year 1901.

Los Angeles, Third.—This church has waked up to the importance of having a well-painted house of worship and a good fence about the building, and has money enough assured to make these improvements.

Bloomington.—Reports at annual meeting show that the church has cleared itself of all debts. They are waiting to place a good pulpit before dedicating the church. Any one desiring a memorial in this church may have it by the presentation of a pulpit Bible.

Panama.—This church, about nine miles from Bakersfield, is under the pastoral care of Rev. Alice M. Robinson. Rev. J. B. Orr recently assisted in a series of

meetings, resulting in some five conversions and the church much revived.

Redondo Beach.—Two members were received on confession at the January communion. The church was delighted by a New Year's present of a beautiful communion service, which was then dedicated and used in that place for the first time on that day.

Los Angeles, Central Avenue.—The annual meeting was held on the last evening of the old year, followd by watch-night services. The reports showed that about $1,500 had been raised for church purposes during the year, all debts had been paid and there was money in the treasury. It was voted to increase the salary of the pastor $100 for the coming year.

Bakersfield.—Four persons were received into fellowship January 5th. The church is hard at work in the effort to complete payment of all old debts before February 28th, its tenth anniversary. They have recently secured a good supply of the Plymouth Hymnal, and bought a fine new Estey Cabinet organ. The mission work of the church in the oil fields is encouraging.

San Bernardino, Bethel.—Reports at the annual meeting show encouraging progress. The church is stronger by six active workers, three of whom united with the church January 5th. Church attendance has greatly increased. The number at the mid-week prayer-meeting is generally double the enrolled membership of the church. Pastor A. C. Dodd has charge of this work, in addition to that at Rialto and Bloomington.

Pasadena, Lake Avenue.—The sunrise prayer-meeting New Year's morning was one of the best ever held in the church. Every one of the thirty-six present took part in prayer or by comment. The week of prayer was observed by a large attendance every evening. "Prayer" was the general topic. Everything converged toward the "Win One" idea. The pastor's New Year's letter to the members of the church emphasized that thought. Efforts are being made to make Decision Day memorable to many of the children. The pastor has completed his first series of popular sermons to young people and next Sunday will begin another series on "Popular Excuses." The "Straight Talks," as he calls them, come in the following order: "Too much fun to give up"; "I have tried it and failed"; "I do not need a Savior"; "I am afraid I could not hold out"; "Too many hypocrites in the churches"; "I will be a Christian tomorrow"; "No danger in delay"; "I don't know how to be a Christian."

Villa Park.—Villa Park church kept watch-night service. At the last moment we learned that our expectation of assistance from Los Angeles was denied, that our Bro. Maile, prostrated with an attack of acute bronchitis, could not be with us, and the one whom he hoped to have as his substitute was also prevented from helping us. But the church accepted the situation and did the best it could with what it had. After a discourse (or rather, a speech) upon the necessity of a due consideration of the greatness and dignity of the work assigned us as a church, drawn from Paul's writing to the Ephesians, and the fact that Abraham and kindred spirits were watching us to see how we were carrying onward the work in which their earthly life was engaged, the church listened to the reports from the several organizations of the church, which were encouraging and effective. After electing the several officers for the year to come, and after refreshments were enjoyed, the common text, "Wist ye not that I must be about my Father's business," was responded to by several beyond the midnight hour. All then joined in singing the beautiful hymn, "In Heaven'y Love Abiding." A prayer of consecration for the year just opened then closed a most profitable and pleasant annual meeting and watch-night service.

Oregon Letter.

By George H. Himes.

The annual meeting of the Willsburg church was held on the 7th inst. Reports indicated a fairly prosperous condition during the year, although there has been much sickness and numerous removals. About $155 has been raised—$69 for missions and $86 for home expenses. One person united on confession of faith in the year. As the new woolen mill will soon be in operation, it is believed that there will be a material addition to the population of the neighborhood before long.

In the Hubbard parish, with Rev. J. M. Dick, as the leading spirit in all lines of Christ service, the work of the kingdom is progressing in a very encouraging way. In October three were added to the Elliott Prairie church on confession. On the last Sunday of that month Pastor Dick began holding services at a point about three miles west of Elliott Prairie, and followed it up by special meetings in November. In this way an interest was awakened, so that a church of twenty-five members was organized as a result of their acceptance of the Savior. The name adopted is the Bethel Congregational church of Woodburn. It is located in the heart of one of the most fertile agricultural districts of Oregon, and it is expected that a house of worship will be built before the end of the year.

The annual meetings of the Elliott Prairie, Smyrna and Hubbard churches, recently held, were successful. All financial obligations have been fully settled, so that in each case the new year is begun in a hopeful spirit. The pastor will continue his work with the hearty cooperation of all the people, as he enters upon his seventh year of service with these by unanimous vote of all present at the respective meetings.

The Christmas service at the Hubbard church was a splendid success, and for want of room the exercises were held in the Armory Hall. More than 300 persons were present.

The Sunnyside church, Rev. John J. Staub, pastor, held its annual meeting on the 9th inst. The pastor was continued by unanimous vote another year. This makes the eleventh year of his connection with the church—a longer term of service than any other Congregational pastor in the State. The annual roll-call will take place next Thursday evening, and the reports for the year will be submitted at the same time.

The Oregon City church has had a good year, and the hold of Pastor Bollinger upon his people and the influence of the church upon the community is greater than at any previous time. In all departments of the work of the church the conditions are encouraging and stimulate the membership to renewed activity. The financial obligations have all been discharged, and a goodly reduction of the long-standing debt made. It is hoped the sum due the C. C. B. S. will be paid this year. At any rate, that is the mark the church is aiming at.

The annual meeting of the Hassalo Street church was held on the 7th inst. Officers for the ensuing year were elected and the reports summarized. While the church has been pastorless for the year, yet its condition is good and the prospects bright. The new pastor, Rev. Frederick V. Jones, arrived yesterday and preached for the first time today.

At a meeting of the trustees of the Pacific University, held on the 31st ult., two new members were added to the board, Mr. Harvey W. Scott of Portland, the first alumnus of the institution, and Hon. Stephen A. Lowell of Pendleton. As may not be generally known, Mr. Scott came to Oregon from Tazewell county, Ill., with his parents, in 1852, marching beside an ox-team for a number

of months. All spare moments, during the early years of farm life, chopping cordwood, and as an enlisted volunteer during the Yakima war of 1855-56, were spent in reading and study, as fully as the primitive conditions of that day afforded opportunity. At length he gained sufficient knowledge to become a country school teacher during some of the winter months. By perseverance and a constant fight with adverse circumstances, never shirking manual labor in every form, he came into touch with President Sidney Harper Marsh, of Pacific University, and, guided by that energetic and noble man, he was graduated in 1863 in a class of one, after five years of painstaking effort. He then came to this city, studied law, and was admitted to the bar. During the time he was studying law he was engaged as librarian of the Portland Library, then a very small institution, with a few hundred books in one room. In time his literary bent came to the ears of the publisher of the Oregonian, who was in need of an editor. An article was furnished, and in the month of February, 1865, it was printed as an editorial, the writer hereof, then a compositor on the paper, placing it in type with his own hands. On May 15th following, Mr. Scott was formally installed as editor, and served in that capacity until 1872. Then he was appointed Collector of Customs. In 1877 he again became connected with the paper, and bought an interest in it. From that date to the present the Oregonian has been under his editorial management, with what success may be gathered from the following incident: When Dr. William Hayes Ward, of the New York Independent, was here at the National Council in 1898, he was asked to name ten of the ablest and best secular newspapers of the United States. He made out a list and the Oregonian was one of the number, and the only one on the Pacific Coast.

Pacific University is to be congratulated on selecting Mr. Scott as a trustee. In accepting, he did so in the following words: "Though a very busy man, I cannot refuse to render any service in my power for the school to which I owe so much."

Judge Lowell has also accepted, and his selection will give the University a representative in Eastern Oregon whose name and influence will add largely to its standing there. The choice of a trustee from that part of the State is a wise move, and will assist greatly in making the institution better known in a region from which it ought to derive a large patronage.

Portland, January 12, 1902.

Inland Empire Letter.

By Iorwerth.

The vast and marvelous region of country between the Rockies and the Cascade range of mountains, comprising all of Central and Eastern Washington, Northern Idaho, Western Montana, Northeastern Oregon, and southern portion of British Columbia is fittingly designated the "Inland Empire." It has an area of over one hundred and twenty thousand square miles, three times as large as the great "Empire" State, with an increasing population approximating half a million people. It is a a region hardly rivalled in enchanting scenery and picturesque sublimity, and variable forms of beauty. In it are found all the inspiring phenomena that gratifies the aspiring lover of nature. He can find broad, rolling and fertile prairies, stretching far in all directions, verdure-clad plateaus, bordered by hills crowned with sturdy pines, and in the shadowy distance, lofty and rugged mountains, rising higher and higher, pile upon pile, and the towering majestic peaks wrapped in eternal snow. He can witness with wondering awe the results of the awful upheavals of primeval days when the material earth was squeezed, twisted and tossed into a shapeless mass, and can look down upon the solemn grandeur of the yawning abysmal canyons and deep gorges, worn out gradually by the rushing, foaming and untiring torrents for ages untold, or upon the massive and mysterious glaciers, whose origin history fails to record. The lover of nature can revel in the rapturous enjoyment of an ever-changing landscape, constantly unfolding its delightful scenes, amid paintings which the Almighty Artist alone could design and frame. It is beyond the possibility of the human mind and hand to conceive and paint them, and terrestrial language is inadequate to describe their dazzling beauty. The grandeur of this region is accentuated by wide contrasts.

There are plains and prairies, fertile valleys, thick forests, rivers, lakes and streams in great abundance. Some parts have been designated "the paradise of the sportsman." In the streams and lakes the fishes abound and the lover of line and rod can find abundant gratification, and the expert shot can hardly fail to drop a curlew or chicken on the prairie, a grouse in the woods, a duck or goose on the lakes, and a deer or bear in distant ravines or isolated vales.

This region is not only wonderful for its untold stores of the rare and delightful, where nature has spread her "banquets of health and beauty," but is also one hardly paralleled in diverse resources, which are almost limitless and doubtless sufficient to maintain a population of many millions, and which it will doubtless have ere many decades pass. There are broad and rich agricultural sections, millions of acres in extent, such as the far-famed and fertile Palouse country, the almost boundless Big Bend region, and smaller districts, which already produce millions of bushels of wheat annually. The rugged prospector, the untitled nobleman and benefactor of the human race, has already unearthed hidden mineral wealth and treasures priceless to science and the uses of man. Through pathless forests and dismal swamps he pushed his way undaunted by pangs and perils, and with hammer and pick in hand he climbed the rugged hills in search of the precious ore, and thus prepared the way for future civilization. Wonderful discoveries have already been made, and are being made, and those yet to be made are inconceivable to the human mind. The mining districts of the "Inland Empire" have already attained enviable fame, and the history of their discovery and development read like fairy tales. The Coeur d'Alene is recognized as the greatest lead-producing district in the world and is also rich in precious metals. The Kootenai district, with its world-famous "Le Roi," the noted wealth-maker and other dividend-paying mines, with its "golden city of magic growth"; and the rugged and silvery Slocan, are still inviting fields to both prospector and capitalist. The Grand Fork and Kettle river country, Okanogan, Cascade, Colville, with the wonderful discoveries at Republic, and Pend d'Oreille lake, and others are beyond description, and the present is only a prophecy of their future glory. The names of the mines and prospects of the "Inland Empire" would fill many pages and a description of them would take many volumes. As we look back through our imagination for a quarter of a century we are impressed with the wonderful transformations which have already taken place. The wild and unsubdued paradise of the red man, through which he roved and hunted unmolested, and on which, perchance, he sometimes gazed and was delighted with its native wildness, has now become a sphere of activity of civilized nations, where fine homes have been built, and is also the objective point

toward which thousands more are directing their steps seeking new fields of wealth and comfort.

Taking the city of Spokane, which is recognized as the metropolis of the "Inland Empire," as a center, we find it surrounded by a mining region hardly surpassed in all the world for wealth of precious metals. To the north and to the south, to the east and west untold riches are found, and at present thousands of people are pouring in from all directions. The opportunities for home-seekers of the industrious and progressive sort are many and extraordinary.

A Cry from Macedonia.

By Veltcho Nickoloff Nadoleff.

The cry which came to Paul, "Come over into Macedonia and help us," is being repeated today to modern apostles of God in America.

There has been much discussion of late about Miss Stone and her captors. The key to the situation is the Macedonian struggle for independence from Turkish rule. Macedonia and Bulgaria were both under the Sultan till 1878, when Bulgaria secured her freedom, and since then she has welcomed the Christian missionaries. The people of Macedonia are still striving for freedom, and will continue to fight for that single idea until it is realized, and until that time there can be no real progress of Christianity among them. Missionaries are tolerated there by the Turks only on condition of loyalty to the Sultan, and by this very fact are at once thrown out of sympathy with the Macedonians, who naturally enough expect help in a righteous cause, from professed Christians.

The government of the Sultan is too notorious to need description, and although mutual jealousies prevent any one nation from stepping in and destroying his power, is only a question of time till the nations will rise and do their duty by the oppressed Macedonians. In the meantime, for the protection of themselves, their families and their farms, the people have organized themselves into the "Macedonian Committee." All of these people are in open rebellion against the Turkish government, and many of them have long been engaged in a brigand warfare.

The Balkan mountains have been the homes and haunts of many brigands through centuries of history. In the sixteenth century a Bulgarian national movement against the oppression of Turkey fell into the hands of brigand chiefs. They became popular heroes and were known by the name of Haidutin. In legend and song their names and fame were perpetuated. They were represented as the friends of the poor, the protectors of the weak, the allies of Christianity, and the foes of the Mohammedans. Villagers often welcomed them as deliverers. Once identified with them, a brigand's safety consisted in continuing with them. The Turks blocked the way to their return to the ranks of common citizenship.

The same conditions exist today in Macedonia. These brigands are honorable, virtuous men, actuated by noble motives, desirous of protecting their families from dishonor and ruin and of securing the freedom of their country.

It is among these people that Miss Stone lives and by these brigands she was captured. The Macedonians love Miss Stone, for they know she secretly sympathizes with their cause. But they have to capture Europeans for two reasons: To get money for their warfare, and to attract the attention of other nations to their struggles for freedom. They may make mistakes and may be misjudged, yet their final aim is a worthy one.

The Macedonian Society has already been organized in this country and is doing good work. The writer has come to America for the purpose of doing all in his power, and of using every opportunity that offers, to aid his countrymen and carry on the cause of the revolutionists. He is a personal friend of Miss Stone, and has studied in the school of the American Board at Samokov, Bulgaria. He desires above all else in life to benefit his people, and to have them led to believe on the Savior. But the first step in the Christianizing of Macedonia is freedom from the "unspeakable Turk." That accomplished, the field will be open and ready for the sowing of good seed by the missionaries. The Macedonian cry today is for freedom, liberty and light. I beseech all Christian and other papers which are in sympathy with this cause to publish this article. Let it be remembered that as long as unrighteousness and tyranny exist, so long there will be no peace in the world, and innocent people will suffer.

The Anti-Saloon League.

REPORT OF THE SIXTH CONVENTION, WITH STATEMENT OF OBJECTS OF THE LEAGUE.

Thirty-eight States sent duly accredited delegates to this gathering in Washington last month, from 135 representative bodies. Many Temperance Societies, Conferences, Synods, Yearly Meetings of Friends, Presbyteries, etc., in all 248 affiliating bodies, elected delegates to this Convention. It was the best representative Temperance gathering of modern times. The chord struck was the strongest and sweetest harmony ever known by those present. Not a discord disturbed the blessed unity and purpose of the great meeting. It does seem that, at last, we are beginning to see eye to eye,and have found a way where all paths converge; where there is common ground and a field on which all the forces of Right may be marshalled under one banner, with a motto: "The Saloon Must Go!"

Model reports were given by State Superintendents, and no one was more inspiring than that from the District of Columbia. In 1892 the city of Washington had 1,100 saloons; today, only 640, and that despite the annual growth of 5,000 in population, which is now 283,557.

The League is doing efficient work wherever thoroughly organized, and calls come from all directions for organizers and information about methods and helps. Special attention will be given to the South during the coming winter, and strong men have gone into that vast field, already ripe for the harvest. Both press and pulpit were exceedingly friendly and helpful. The absence of all semblance of criticism concerning other methods of work or of the great political parties was inspiring. A tremendous earnestness to awaken temperance sentiment, spread the choicest literature, educate the young, arouse the responsible voters, and suppress the saloon, marked each of the nine sessions from the beginning to the end.

A sad announcement came that a saloon was in full blast in the basement of the United States Capitol building; that within a few minutes after Congress adjourned out of respect to the memory of President McKinley a Congressman approached the bar, with a comrade, and called for "two whisky cocktails!"

It is confidently asserted that, if that saloon is not removed, something will happen. If lawmakers cannot abstain, they will be gazetted, and their constituents will be duly instructed. The League endorsed a ringing resolution on this subject.

Memorial services were held for Hiram Price, the first President of the League, and for Alfred J. Kynette,

Mrs. Annie Wittenmyer and Henry White, who had died.

The League has discovered a great variety of field work. In California an old law was enforced on sanitary measures, that wiped out many saloons. In Minnesota the law against nuisances has wrought great good. In Nebraska the laws are excellent and have been published in pamphlet form and given to the people. From Albany, N. Y., came the report that "the Anti-Saloon Leagues have done the Liquor Dealers' Association more harm than all the other Temperance societies combined." Fifteen saloons had had their licenses revoked because they had kept up screens, which was in violation of law. T. Eaton Clapp, of Brooklyn, said: "At no time in the past has conscience so triumphed as during the past few months." Ohio has fifteen men in the field doing noble service. Colorado is having a fearful struggle against the lawless elements. Wagon-loads of professional repeaters were driven from one precinct to another in Denver on election day, and voted, by scores. The police and the police judge were abettors in these violations of law. Rev. W. H. Talmage succeeded in getting snapshot photographs of these wagons and the men, and threw the pictures on a large screen at night, and made the violators of the law squirm as never before. The Anti-Saloon League united the better element, at the last election, put up good men, and carried the day by over 4,000 majority.

Vermont was never so free from intoxicants as at the present time. The State's Attorney and the Judge have joined hands in this work of destroying the rum traffic. At Altoona, Pa., $1,000 were raised to enforce the good laws already enacted, and fourteen saloons were closed.

At the public service in the evening Rev. D. J. Burrill, D.D., of New York, said: "Keep a sharp lookout. Eternal vigilance is the price of any accomplishment in temperance work. The canteen forces will not meekly lay down their arms and give up the fight. The anti-saloon people must make positive demands of Congress and the various legislative bodies, and these demands must be acceded to. They must first of all demand that a total abstinence clause be inserted in the enlistment papers of the United States army, and then all the cries for a canteen would be silenced, and the country would obtain an army of noble-minded men in time of need."

Brig. Gen. S. A. Daggett, U. S. A., who commanded the Fourteenth Infantry during the campaign in China, spoke from the point of view of an army officer who had forty years' experience with the regular troops, and knew of the evils of the canteen and the benefits of its abolition. He opened his address by calling attention to the fact that Calvin B. Titus, the first man to scale the walls at Pekin, has been a total abstainer, and said that the records of other men of the same type had been equally as meritorious. The greatest objection lies in the fact that it is a constant temptation to the total abstainer to drink, and an inducement to the moderate drinker to take more.

CANTEENS WITHOUT LIQUOR.

General Daggert outlined a plan for the establishment of a canteen without the sale of wines or beer. Such an institution should be placed in a large building and should have a library, reading room and gymnasium, and should be surrounded by every influence that would make the soldier feel at home and satisfy his cravings for sociability. In closing his address the speaker said it would be a long time before the direct results of the closing of the canteen would be visible. The men now in the army are men who had been trained with the canteen in their midst and will not do without their liquor, but as their time expires and their places taken by new recruits of a better moral quality, the abolition of the canteen will be seen a great step forward.

Other gentlemen emphasize the thought that the canteen without liquor may be very desirable in the army.

OBJECT OF THE LEAGUE.

The object of the League is the suppression of the saloon. To this end we invite the alliance of all who are in harmony with this object, and the League pledges itself to avoid affiliation with any political party as such, and to maintain an attitude of neutrality upon questions of public policy not directly and immediately concerned with the traffic in strong drink. (Article III, of Constitution.)

It is not a political party. Nor may it aid any political party. It stands for clean politics, and clean officers everywhere. It may and does oppose bad officers everywhere it finds them. It stands for civic righteousness.

Hence, officers who are endeavoring to put up a clean administration may expect the League to be their friend. Officers, along with all other good citizens, may and should help the League financially and every other way, in the great fight we are making against the greatest political corrupter that ever cursed mankind.

The last anti-canteen victory in Congress was essentially due to the influence and work of the American Anti-Saloon League and its allied bodies. This may be said without disparaging the earnest efforts toward that result by other organizations. The increasing co-operation of the forces opposed to the saloon will conduce to still greater success of like character.

Washington, D. C., Dec. 30,

Conditions in Cuba and Porto Rico.

The American Bible Society has issued a statement to its constituency based on the recent visitation by the Rev. John Fox, D.D., one of its Secretaries, of Cuba and Puerto Rico in the interests of the Society. Dr. Fox expresses himself as greatly encouraged by his observations of the social and religious conditions in both islands, as affording an open door for Protestant Christianity. In Puerto Rico, he says, there is a wonderful readiness to hear American Protestant ministers, and in both islands abundant opportunities for the circulation of the Scriptures, for which there is an increasing demand. The efforts of the American civil and military authorities have manifestly resulted in a great improvement both in sanitary and moral conditions, making all other forms of effort both safer and more apt to be successful. Dr. Fox visited several of the schools established through government authority, and was very much impressed with the thoroughness and admirable character of the work done. There can be, of course, no specifically religious instruction in these schools. This, however, is supplied, though on a smaller scale, but with admirable results, by the schools of the various Protestant missions.

The Rev. Dr. Donald McLaren is now to take up the work of the American Bible Society in Puerto Rico, and it will be pushed more vigorously than ever in both islands.

Mrs. Mary Stewart

Passed beyond the veil on January 5, 1902, at the age of seventy, at Redwood City. Rev. Reuben Sink, her former pastor, assisted Rev. F. H. Maar at the funeral services. The testimony of both was that she ever proved a helpful and faithful and consistent member of the church. Her children call her blessed, and she will be remembered by many as a loving and sympathetic friend. Indeed, such a life as hers shall never die; for the work she did, the words she spake and the influence she left behind will outlive the stars.

Sunday-school Lesson.

Studies in the Book of Acts.

Lesson IV. January 26.

The Lame Man Healed. (Acts iii: 1-16)

(Read entire chapter.)

Golden Text: The Lord is my strength and song, and he is become my salvation (Ex. xv: 2).

Time: Summer of A. D. 30, 3 p. m.

Places: 1. Gate of Temple. 2. Solomon's Porch.

Doctrinal Suggestion: The Power of Faith.

Home Readings.

M. (January 20th). The Lame Man Healed (Acts. iii: 1-16).

Tu. Peter's Exhortation (Acts iii: 17-26).

W. Command with Power (Matt. ix: 1-8.)

Th. Healing Power (Luke x: 1-9; 17-20).

F. Christ's Healing Word (John v: 1-9).

Sa. The Exalted Name (Phil. ii: 1-11).

Su. Life through His Name (John xx: 24-31).

I. THE LAME BEGGAR. (Vs. 1-3.)

This miracle probably occurred at some time during the summer following Pentecost. The precise time cannot be determined. Peter and John went up to the temple to pray. The close companionship of these two apostles may be noted. They stand as the leaders of the Apostolic company. Though followers of the Christ they were Jews still, intent to observe the temple service, and according to their custom they went to the temple to pray. Regularity in church attendance and prayer may well be emphasized at the present day. The ninth hour is three o'clock in the afternoon, the hour of the evening sacrifice, the hour when Christ died. All prayer avails only through the shed blood of Christ. The lame man had always been a cripple; his case was considered incurable. He was wretchedly poor, and subsisted only by exhibiting his deformities. He was daily placed at the temple gate that he might receive alms of those who passed in. It would have been a defilement to have taken him within. The non-Christian religions are not very tender of the unfortunate. He made his appeal to Peter and John, and probably expected to receive some small coin in response. He expected nothing unusual, as he had been engaged in this way for the most of forty years. But something very unusual was to happen this day. He was to receive something he did not expect.

II. THE MAN OF GOD. (Vs. 4-7.)

Note two points as Peter deals with this beggar: (1) Peter looked intently upon the man; (2) he demanded the attention of the man.

The cripple was obedient, but looked for the penny or the farthing. His thought did not rise above the trifling pittance. He had done this all his life and expected to do it until he died. Peter did not give the man what he asked, not merely because he did not have it to give, but because he was ready to give him something better. "Such as I have give I unto you." Peter had the power of the Holy Ghost and knew it. Every Christian ought to know of the possession of God's Spirit.

In the name of Jesus Christ, the man is bidden to rise and walk—the very thing he could not do, and yet he did it. Peter gave the helping hand, and at once the feet, the ankles, the limbs perform their fullest duty.

III. THE MAN MADE WHOLE. (Vs. 7-10.)

Luke is very explicit in his account of this man's recovery. He speaks as a physician, as he was. This cure was complete; not like some of the pretended cures of modern divine healers. Notice the terms "leaping," "stood up," "walked," "entered into the temple," walking and leaping and praising God." No half-cure could produce such results. No guess work about this miracle. Note, he went to the temple first. Well may we glorify the church. All the people saw this miracle. The purpose of it is simply to get a hearing for the gospel. The Jewish authorities could not defeat the effect of such a wonderful event. Naturally, everybody was filled with wonder and amazement. The fashionable doctrine of *Nil admirari*, or wonder at nothing, is neither reasonable or Christian.

IV. JESUS, THE PRINCE OF LIFE. (Vs. 11-16.)

The healed man does not forget his benefactors. He holds on to Peter and John. How rare is true and continued gratitude! Peter saw that the people were ready to glorify him and John for what had been done. The man himself was ready to lean upon the human instruments rather than upon Christ. But Peter immediately turned attention from himself to his Lord.

Peter's consists of two parts: 1, Instruction concerning the miracle and its author; 2, an exhortation to repentance. The directness which marked his sermon at Pentecost is to be seen also in this address. He does not hesitate to charge upon the men of Israel that they had delivered up Jesus, had denied him, desired a murderer in his stead, and had killed the Prince of Life. Men today reject this same Prince of Life and trample him under foot. The being whom men so mistreat, God glorifies.

"Whom God hath raised from the dead." This is the great central truth of the gospel and is proclaimed in every apostolic address. The whole twelve and others were witnessess of the resurrection, and the recent miracle would strengthen their testimony.

The condition of such power is faith in his name. This is the link between man's weakness and Christ's power.

Added Thoughts.

1. The miracle narrated is an act of an Apostle, and is valuable because performed by the power of Jesus Christ. I believe in the Apostle's Creed; also in the Acts of the Apostle.

2. The best gift is not temporal, but spiritual. True relief is that which makes a man anew, able to help himself and many more.

3. True helpfulness originates at the church door. Church-going people are the most benevolent people in the world. The gospel stimulates human helpfulness. He who gives God's Spirit to a man gives him the best of all—blessings. "As poor and yet making many rich." A poor preacher may secure man's conversion, and this may bring great temporal prosperity. — California Christian Advocate.

SEQUOIA GIGANTEA.

When the great American poet comes he will lift his face to the trees that are pleasant to the sight and sing as never man sang since the seers of old, who saw and knew the cedars of Lebanon. Consider, if you can, the sublime, the simple, imperial dignity of a single great tree that is pleasant to the sight, * * * fronting the four winds of heaven, sun or rain, flame or frost, lifting his arms in attitude of prayer through all the centuries, drawing his shapely presence up and up and up, his thousand tons of weight. By what hard and terrible toil we may not know, but we must surely know that there can be no hard toil, no weighty work like the work of a great tree to climb up and up and up towards the sun through all the battling elements and to hold his place there, as if to prop the very porch of heaven. * * * And when the great tree falls, observe that it is not in battle, not in storm, but in days of absolute calm and stillness. * * * And how he falls, an emperor to the last, silent as Caesar.—From "Forests First, Man Second," by Joaquin Miller.

There is something memorable in the harmonious yet positive colors of this sort of forest. First, the foliage and trunk of each separate tree contrasts finely—cinnamon and golden apple-green in the sequoia, dark purple and yellowish-green for the pine deep wood color and bluish-green of fir. The sky, which at this elevation of six thousand feet is deep pure blue and often cloudless, is seen through the tracery of boughs and tree-tops, which cast downward fine and filmy shardows across the glowing trunks. Altogether it is a wonderful setting for the sequoia. * * * No imperishableness of mountain-peak or of fragment of human work, broken pillar or sand-worn image half-lifted over pathetic desert—none of these link the past and today with anything like the power of these monuments of living antiquity, trees that began to grow before the Christian era, and, full of hale vitality and green old age, still bid fair to grow broad and high for centuries to come. * * * If one loves to gather the material for traveler's stories, he may find here and there a hollow fallen trunk through whose heart he may ride for many feet without bowing the head. But if he love the tree for its own grand nature, he may lie in silence upon the soft forest floor, in shadow or sunny warmth, if he please, and spend many days in wonder, gazing upon majestic shafts, following their gold and purple fleetings from broad, firmly planted base up and on through the few huge branches and among the pale clouds of filmy green traced in open network upon the deep blue of the sky.

Household.

Egg Salad.—Arrange a bed of parsley or celery leaves on a platter. Boil six eggs hard. When cold, remove the shells and cut in slices. Lay on the platter and cover with mayonnaise dressing.—Housekeeper.

Chicken Salad.—Take a good-sized chicken, boil till tender, and when cold pick the meat from the bones and chop to the size of peas. Chop the white part of four heads of celery (or about one-third as much as chicken) to the same fineness, and mix together just before serving, into which the dressing, which has been made in the following manner, is to be stirred:

Dressing.—Yolks of four eggs beaten light, two tablespoonfuls of sugar, one teaspoonful of salt (unless the chicken was salted at the time of boiling), three tablespoonfuls of melted butter, one cupful of vinegar (not too strong). Stir all together and cook in a double-boiler until thick. When cold add one-half pint of cream or rich milk. Garnish the salad with celery or lettuce leaves.

Our Boys and Girls.

A Morning Prayer.

Let me today do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe or friend;
Nor would I pass, unseeing, worthy need,
Or sin by silence where I should defend.

However meagre is my worldly wealth,
Let me give something that shall aid my kind,
A word of courage or a thought of health,
Dropped as I pass for troubled hearts to find.

Let me tonight look back across the span
'Twixt dawn and dark and to my conscience say,
Because of some good act to beast or man,
"The world is better that I live today."

—Ella Wheeler Wilcox.

Drops of Ink to Make You Think.

Don't talk about what you are going to do—go do it.

A Christian's obligations are not cancelled until met.

A Christian's promise ought to be as good as a sinner's mortgage.

A pack of playing cards and a copy of the New Testament are never carried in the same pocket.

"Some people seem to look upon God only as a subject to be talked about, not as a person to be talked to."

That man who does not use his thinker, is hardly fit to be a thinker, much less a teacher or a preacher.

Dr. Phillips Brooks used to say to his church: "Preach or Perish," "Teach or Tarnish," "Evangelize or Fossilize."

If the week of prayer could be followed by a week of real work, all the Church uniting, what a revival would follow!

"It takes barrels and barrels of oyster soup and things to keep up the interest in a church that has lost its spirituality."

God says "Come" to the sinner and "Go" to the Christian. Alas! how many Christians are as slow about going as sinners are about coming!

God says "Come" to every sinner, and no matter who comes, he is always made welcome. Has the reader ever tried it?

Dyspepsia is awfully hard on one's religion. If you have it, brother, better send for the preacher to come along with the doctor.

Yes, conscience may be a "safe guide," provided the devil hasn't had too good a chance at it. Ever read of a "seared" and a "defiled" conscience? That's the devil's work!

A little child on first seeing some chickens drink, said: "Aunty, do look at the dear little chickens, how they do. They just stoop down to get a drink and then look up to heaven and thank God for it."

A poor, cheap, half-starved, half-dead Sunday-school is bad enough, but it is better than the church that is behind it! Why? Because the "cream" (if there be any) of the church is always in the lead in Sunday-school work.

Just think of the skimmed milk in such a church! "Sour," too, probably.—C. D. Meigs, in International Evangel.

A Praying Engineer.

Some weeks ago it was my privilege to ride from New York to Albany on the engine of the Empire State express. The engineer was a little, bronzed, weather-beaten man of nearly fifty. He ran around his engine with oil-can in hand, then climbed to his place and waited for the conductor's signal to start. When it came, he made a quick motion, seized the lever, and we were off.

For exactly three hours the telegraph poles sped past, and we rolled and thundered onward through towns, villages, cities, over switches, cross-tunnels and viaducts at the terrific rate of a mile a minute. The little man at the throttle looked straight out ahead at the two lines of glistening steel, one hand on the throttle, the other ready to grasp the air-brake. I was not afraid, for I saw he was not. He spoke not a word, nor looked at me, nor at the fireman, who worked like a Titan. But I saw his lips keep moving as he forced the flying monster forward.

At last we reached Albany. What a relief it was! My nerves were unstrung. I had had enough for a lifetime. The little engineer had left the cab, and was tenderly feeling the bearings. I turned to the fireman. "Bill, why does he keep moving his lips while here at the lever?"

"Who—th' old man? Why, don't you know? He allus prays on a fast run. Twenty years he's run on this road with never an accident—the pluckiest man that ever kicked a gauge-cock, he is."—The Arena.

Towser's Failing.

"The poor dog is tired out," said Mary, as the wagon drove into the yard and Towser, covered with the dust of the road, dropped lolling and panting upon the grass.

"'Tisn't the journey he had to take that's tired him," laughed the farmer. "He's used himself up by zig-zagging from one side of the road to the other and tendin' to everything that didn't concern him. He couldn't pass a gate without runnin' through it to see what was on the other side, nor see a hen anywhere along the road without feelin' called on to chase her. Every dog that barked started him to barkin', and every thing that moved took him out of his way to find out what it was and where it was goin'. No wonder he's tired! But you'll find plenty of human bein's that are travelin' their lives through in just that same way. They ain't satisfied with the bit of road that's marked out for their neighbor's goin's and doin's, and take charge of no end of things that they can't either help or hinder. They're like old Towser; it wears 'em out. If they'd follow straight after the Master, and not invent so many extra cares for themselves, the road wouldn't be nigh so long nor hard."—Selected.

A Fine Hiding Place.

"Shut your eyes and hold your ears," said Baby Bess. "We're going to play hunt the handkerchief; only I can't find my handkerchief, and I'll hide my ribbon instead." So she tiptoed across the room, and laid the ribbon on the window-sill behind the flower-pots.

Edna and Harold had a long hunt for it, and when they gave it up, Baby Bess herself could not find it. There was the window-sill, there the flower-pots, but the ribbon was not to be seen. Where had it gone?

Now it happened that morning that Mrs. Oriole was hunting for a string, and when she spied the baby's ribbon in the open window she thought, "Ah, that is just what I want." So she took it in her bill and carried it away.

When autumn came, and the leaves fell, the children saw an empty oriole's nest in the elm tree, and Harold climbed up and brought it down. And what do you think he found in it? How the children all laughed! for there, in the bottom of the nest, was Baby Bess's blue ribbon, just where Mrs. Oriole wove it in to make a soft bed for the children.—Our Little People.

The Home.

A Prayer.

I.

A pure heart Father wilt Thou to us give,
A holy life help us, O God, to live.
In all things to be led by Thee,
And like Thyself, to pure and holy be.

II.

A heart so pure that Thou canst dwell therein,
Filling the whole; ah! then, no room for sin.
No sinful impulse prompting unto wrong,
But all the day a voluntary song.

III.

A life so holy Thou canst ever see
Each little act without a blush to Thee.
A life so holy the world may know
That thou art with us everywhere we go.

IV.

A heart so pure, a life so holy,
A copy of the meek and lowly
Jesus. Help us, O Lord, to be
Each day we live the more like Thee.

—*E. L. Nelson.*

The Meeting in the Train.

As the conductor took up my ticket he glanced at the "clergy credential" and paused for a bit of talk. "We had a meeting in this car yesterday," he said. "Every wheel on the Santa Fe system stood still for five minutes yesterday at two o'clock. And I wanted a meeting here in my train in honor of the President.

"As I was thinking what I would do while taking up the tickets, I came to a man with a clergy ticket. I told him what I wanted, and asked if he would hold a service just five minutes long in memory of Mr. McKinley. He said he would do it. So I went through the smoker and front coach, and got all the passengers into the rear coach.

"We pulled into Elmwood just two minutes of two. The engineer and fireman, the mail agent, the brakemen and porter, the depot agent and his wife and the folks on the platform all crowded into the car and around the door. Then we sang, 'Nearer, my God to Thee,' and then the minister prayed.

"What a prayer it was! I never heard the like! Of course he prayed for Mrs. McKinley and Mr. Roosevelt, and the government, and the nation. But he prayed for us, too. He prayed for the Santa Fe, for the officers who called the halt, and for all the operatives—the engineers, and conductors, and telegraphers, and express messengers. He prayed for every one of us. And he stopped just sharp on time, too. He couldn't have hit it closer if he had had my watch in his hand. I don't know how he managed to—but he did it, and we steamed out just on time.

"It will be a long time before the boys forget that prayer. It took us all in. I tell you, there wasn't a dry eye in that coach. It did us lots of good." As the conductor told me this his eyes moistened.

"If the man with the clergy ticket hadn't been on board would you have had that service in your car?"

He looked down. "Well, I don't know. I thought we ought to have some recognition of the President's burial, and I didn't want my passengers to be wondering what we were stopping for so long, when they ought to be remembering him. I don't know. I am a Christian and a member of a church." He looked me straight in the eye, and said with simple dignity, "I think there would have been a meeting on my train."—Rev. W. L. Sutherland, in Congregationalist.

The Origin of "Yankee Doodle."

By many nations has the air of "Yankee Doodle" been claimed. It is said that it was first sung as a vintage song in the south of France, and in Holland the reapers were used to lighten their labors with its lively strains. On the other hand, some claim a Spanish origin for this song.

The tune was first sung in England in the time of Charles I., and after the uprising headed by Cromwell the Cavaliers used it to ridicule the Puritan, who was said to have ridden into Oxford on a small horse, with his single plume fastened into a knot, which was derisively called "macaroni." "Yankee Doodle" was introduced into America in June, 1755. When Braddock assembled the colonists near Albany for an attack on Forts Niagara and Frontenac, a British army surgeon, Dr. Richard Shuckburg, seeing the "old Continentals in their ragged regimentals," recalled the picture of Cromwell on the Kentish pony, and writing down the notes of "Yankee Doodle," gave them to the uncouth Continental band as the latest martial air from England. The joke became apparent twenty-five years later, when, to the music of "Yankee Doodle," Lord Cornwallis surrendered to these same Continentals.—Methodist Advocate-Journal.

The Oft-Repeated Salute.

In Columbus, Ohio, the people who happened to be about the capitol grounds or on High street in the morning or afternoon and saw Governor McKinley go back and forth between the capitol and the old Neill house noticed that he always paused on the steps of the state-house before entering, turned and lifted his hat to a certain window in the hotel opposite. Men and women who saw this silent salute watched for it day after day, morning aid evening, and never saw the Governor enter the capitol without giving it. There was no occasion for enquiry or comment. Every one in the city knew that Mrs. McKinley was an invalid and that the window was hers. If they glanced up at the window they saw a beautiful face brighten with a smile as she saw the silk hat lifted at the entrance to the capitol.

This salute told the story of Governor McKinley's home-life and its romance better than could any biographer or poet or writer of fiction. It fitted exactly into the Governor's remark: "Oh, we are just old married lovers."—Northwestern Advocate.

His Popularity with the Newsboys.

While Governor of Ohio Mr. McKinley walked to and from the state-house daily. These trips were watched for by the newsboys of Columbus, to whom they meant a golden harvest. No matter what the paper or its politics, the governor made an invariable practice of purchasing a supply from each and every newsboy who cropped up in his path or besieged him as he walked up and down the state-house steps.

One very stormy day the Governor emerged from the state-house on his homeward trip accompanied by a friend, who urged, in view of the storm and sleet, that the Governor get home quickly and avoid the newsboys.

"No!" said the governor, "this stormy day they need me to buy their papers more than at any other time." Another thing is, they will look for me, and I do not mean to disappoint them."

To leave out any part of our field would be to lose his favor.

Baby's Birth.

How many a woman dates a life of chronic invalidism from baby's birth. She tries "different doctors and different medicines" with little benefit. Then, fortunately her attention is called to the remarkable cures resulting from the use of Dr. Pierce's Favorite Prescription, and she gives the medicine a trial. Her experience is that of ninety-eight women out of every hundred who use "Favorite Prescription" for womanly ills—she is cured.

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There is no alcohol, opium, cocaine or any other narcotic in "Favorite Prescription." It is purely a vegetable preparation and cannot disagree with the weakest constitution.

Mrs. Emerson Allen, of Dorset, Ontario Co., Ont., writes: "I can truly say that I think Dr. Pierce's medicines the best I have ever used. I was in very poor health for a long time, dating from the birth of my little girl. I tried different doctors and different medicines. I derived very much more benefit from your medicines than from any other I have ever used. I took four bottles of 'Favorite Prescription' and three bottles of 'Golden Medical Discovery,' and I always keep the 'Pellets' in the house."

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"Yes, that is sharing half your load with her," said the other, quietly; "but has Mary no loads of her own to carry?" Then, as if she feared the question might sound intrusive or unkind, she added: "I have learned to think of that, of late years, because I had a brother who was to me what your sister is to you. He was one of those on whom others naturally lean—wise, strong, tender and patient—and I carried my griefs and worries to him, always sure of sympathy.

"Not until his brave life ended did I realize how many heavy burdens of his own he had been bearing. Business cares and reverses, grave family anxieties, increasing physical disability and the knowledge that disease was surely eating his life away—all this has been pressing sorely upon him. I know that many a weary day, which possibly I might have brightened a little, I had made his burden heavier by the weight of my own. I never think of his dear, kind face without wishing I had carried him my sunshine instead of my shadows."

There is a master key by which the meaning of existence can be opened. From room to room we wander in the great house of life; and on the walls of each we see paintings full of significance which we partly understand. But wherever we go a sense of mystery attends us; there are depths of meaning we cannot fathom. The innermost chamber contains the picture that will give the clue we need. Not till we stand before that, and have its purport explained to us, can our bewilderment cease. The truth harmonizing all truths is with Christ. His life is the picture, and he, the Son, by revealing himself, unfolds the secret of eternity, the secret of God's purpose in the life of man.—Rev. R. A. Watson.

A schoolmaster once said of a youth that he had never known a boy do less work in more time. Was it the same boy, we wonder, who, when "The Result of Idleness" was given as the subject of an essay, handed to the master a clean sheet of white paper?

Love is the greatest thing that God can give us, for himself is love; and it is the bond of perfection; it is the old, and it is the new; it is the great commandment, and it is all the commandments, for it is the fulfilling of the law.—Taylor.

A prayer: "We bless Thee for the calls, the duties, the tasks of life. How miserable life would have been if Thou hadst done everything for us."

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Miscellaneous.

Creamed Ham.—Cut in symmetrical pieces the bits of ham left over from dinner, being careful to reject every bit of bone, fat and gristle. Put in a pan, with just enough milk to cover and simmer for a few moments only. Thicken slightly with flour, season with pepper and a tablespoonful of chopped parsley, and serve with toast or baked potatoes.—The Religious Telescope.

How to Avoid Catching Cold.—Keep up your vitality and you will never know disease of any kind. No disease can exist where there is an abundance of pure blood. To get the necessary amount, eat nutritious food; to circulate it perfectly, take proper exercise; to purify it, get fresh air and sunlight. If a perfectly healthy condition of the skin exists, and an even temperature of the surface of the body is maintained, it is impossible to catch cold. Cold water baths taken every day will do much toward producing the former; proper food and exercise, the latter. Nature gives you an alarm in the first chillly feeling. Heed it at once or pay the penalty. Take a brisk walk or run, breathe deeply and keep the mouth closed. If you are so situated that you can do neither, as in a church, lecture room, omnibus, or railway carriage, breathe deeply, rapidly and noiselessly.—The Young Woman.

Home Hygiene.—No part of the home needs more care or attention than the kitchen, and yet it is often neglected in the interest of other household duties. So many of our noble, cultivated women have to spend a great portion of their time in their kitchens, as servants are impossible in some communities. Money is never wasted in purchasing labor-saving aids of real merit. It is a pleasure to cook in a well-arranged kitchen. It is then that the daintiest dishes are prepared with success. Every housewife should have her kitchen wholesome, and see to it that every hygienic arrangement is there.—St. Louis Christian Advocate.

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